MORAL

REFLECTIONS

AND

MAXIMS,

Written by the late Duke

de la Rochefoucauld.

Newly made *ENGLISH* from the *Paris* Edition.

LONDON:

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MUSEUM

Advertiſement.

THe Moral Reflections *of the late Duke* de la Rochefoucauld, *ving appear'd twice before in* Eniſh, *and that ſome Years ago, the eader has no Need to be inform'd of e Merit of the Work, or of its Auor; what he is here particularly de-'d to take Notice of, is, That notwithnding the two former Tranſlations, is is really the firſt time that a Verſi- has been made of this Noble Writer m a* Genuine Edition ; *That the ſcription of* Self-love, *and the* Maxs *following, are added at the End, ' they bear no other mark of their ng the* D. de la Rochefoucauld's *than s, that they are Printed in the* Pa- *Edition ; That of the* Maxims, *re are here Tranſlated but Twenty Nine,*

Nine, becauſe all the reſt, whic make up the Number of Fifty, in th Impreſſion, are but ſo many Repeate *out of the* Reflections. *And that, fine, in the preſent Attempt, it h been carefully endeavour'd to come as near as the Tranſlator was capab of doing it, to the Turn of Thought a Manner of Expreſſion us'd in the Or ginal.*

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A DISCOURSE UPON THE *Moral Reflections*, AND MAXIMS.

SIR,

WHether the *Moral Reflections* were written by *Monſieur* *** I am not able certain to inform you, tho' it muſt be conſt, the Style of 'em ſeems to bear a near Reſemblance of his. Common Reports, are not upon light Grounds to be credited, time alone will ſcover the Truth. This is all the Anſwer I n make to your firſt Queſtion; and for the ther, if you had not an extraordinary Influence over me, I ſhou'd never venture to ve you my Opinion of 'em with ſo much freem, ſince ſeveral Perſons are prepoſſeſt againſt s Piece, and I am perhaps too much ſo in favour. Nevertheleſs, ſince you Command

me, I ſhall tell you my Thoughts of it, w
out pretending to ſet up for a maker of
ſertations, and without regarding, in the l
the Perſon that is ſuppos'd to have writte
'Tis eaſy to diſcover at the firſt view that
Piece was never deſign'd to appear in
World, but was compos'd by a Perſon of
lity for his own Entertainment, withou
piring to the Glory of being an Author.
ſhould chance to be *Monſieur's* * *
can aſſure you his Wit, his Rank and
Merit, advance him far above the Degr
Ordinary Men, and that his Reputati
Eſtabliſh'd in the World by ſo many b
Titles, that he has no occaſion by wr
Books to diſtinguiſh himſelf; in ſhort, if
is his, I'm confident he will be no leſs
cern'd to underſtand that theſe *Reflectio*
made publick, than he was when the *M*
which are attributed to him were Pri
But you know, Sir, how forward this Ag
Publiſh every Thing that's New eſpecially
Things, that go under ſuch Names as are f
recommend 'em, and how impoſſible
prevent this Practice, were one never ſo
inclin'd to do it. There's nothing, Sir,
certain than that Names alone ſet a Pri
on things with thoſe People who hav
Judgment to know their real value.
value of theſe *Reflections* is known bu
very few Perſons, tho' a great many
taken upon 'em to give their Opinion o
As for my part, I do not pretend to hav
licacy and Ability enough to make a Cr
on 'em, and to diſcover their Defects
Delicacy and Ability, becauſe I'm perſ
that to undertake ſuch a Province,
ought to be Maſter of both the One a

ther; and tho' I were able to Flatter my
f that I poſſeſt both theſe Qualities, I be-
ve I ſhou'd find few things in 'em, to be either
ded or retrench'd. And indeed, there ap-
ars to me thro' out theſe *Reflections*, to be
h a Force and Penetration, ſuch Bold and
evated Thoughts, ſuch a Grand and Noble
rn of Expreſſion, accompany'd with a cer-
n Air of Quality, as are not Acquir'd by
udy, and belong not to all that are Preten-
rs to Writing. I confeſs there is not that
der and Regularity in 'em, as might be ex-
ted in a Work of long Thought and Labour,
d that a Man of Learning, who enjoy'd a
eat deal of Leiſure might have been able
have digeſted 'em into a better method:
t a Man that only writes for himſelf, and
r his own Diverſion, who ſets down his
oughts juſt as they come into his Head,
's not affect ſo ſtrict an Obſervance of Rules,
he who makes a Profeſſion of Writing, and
deavours to get a Reputation by his Pen.
t has this Irregularity its Graces, and ſuch
aces too as Art cannot imitate. I don't
ow whether you are of my Taſte, but tho'
hou'd incur the diſpleaſure of the Learned
riters, I cannot forbear profeſſing to you,
at I ſhall as long as I live, prefer the Negli-
nt Style of a Courtly Well-bred Man that
s Wit, to the Stiff and Awkard Regularity
a great Scholar that never ſaw any thing
t his Books. † *The more Careleſs the Things*
ear'd which he ſaid and did, and the more of
certain Eaſy Negligence that they diſcover'd, the
re agreeably were they receiv'd, under the Air and

† *Dictaque factaque ejus quanto Solutiora, & quandam ſui*
gligentiam præferentia, tanto gratius in ſpeciem ſimplicitatis
ſplebantur. Tacit. Annal. L. 16.

Diſguiſe of an Unaffected ſimplicity. 'Tis fr
Tacitus I borrow this Paſſage; the *Latin*
which I have ſet down in the Margin, wh
if you have a Mind you may read it, be
not very ſure whether you are fond o
Language, which at preſent has but a ſm
ſhare in the Converſation of the Genteel p
of the World, tho I know you underſtan
perfectly well. 'Tis of one of the fineſt W
of Antiquity, whom that Author ſpeaks
and whom amongſt the few Favourites of
Prince, was choſen to be the Soveraign Ju
of Politeneſs and Pleaſure in his Court. W
remains of his Works, which is only ſome F
ments, diſcover how many Graces and B
ties, the Eaſy, Natural, and as it were, N
gent Air in Speaking and Writing has, wh
as that exactneſs that is ſo Labour'd
Study'd, has always ſomething in it th
Conſtrain'd, Cold, Dry and Languid; t
never being found in the Works of thoſe
ple that are ſuch Slaves to Rules, thoſe Liv
Vigorous, Strong and Sublime Beauties,
happy Talent of Writing Eaſily and Nobl

Thus have I told you my Sentiments of
Work in General: But I plainly perceive
is not enough to content you, and that
expect I ſhould Anſwer more particularly
Objections which have been made to yo
gainſt it. The firſt as I think is this;
theſe Reflections deſtroy all the Vertues. To w
this may be Reply'd, that the Authors In
tion appears far from any Inclination to de
'em; all that he pretends to, is to ſhew
there is hardly any ſuch Thing as pe
Vertue in the World, and that in
greateſt part of our Actions, there is a mix
of Error and Truth, of Perfection and In
fec

ion, of Vice and Vertue: He conſiders Heart of Man as he's corrupted, attack'd Pride, ſeduc'd by Self-Love, and encom-'d with Ill Examples, like the † Com-nder of a Town Beſieg'd, who forwant of er, makes Money of Leather and Paſt-rd. This Money has the Figure of the d, is put off for the ſame Value, but 'tis y Miſery and Neceſſity that makes it paſs ent with the Beſieg'd. In the ſame manner, greateſt part of Humane Actions, which World takes for Vertues, are very often hing but the Image and Reſemblance of tues; the Actions, nevertheleſs, are not hout their Merit, and are worthy in ſome of our Eſteem; it being difficult, as Man onſtituted to have any better. But ſup-ng it True, that the Author of the *Re-ons* believ'd there was no Vertue real in n, conſidering him purely in a State of Na-, wou'd he be the firſt Perſon that ever of that Opinion? If I were not afraid you d think I affected to appear a great Scho-I cou'd quote to you ſome Grave Authors, even Fathers of the Church and great ts, that were of Opinion that Self-Love Pride, were the very Soul of the Nobleſt ons of the *Pagans*. I cou'd ſhew you how e of 'em have not even excepted out of this ber, the Chaſtity of *Lucretia*, whom all World believ'd really Vertuous, till ſuch as they had diſcover'd the Falſity of that ue, which had Acquir'd the Admirati-f ſo many Ages. Can you think, Sir, *Seneca*, who ſets his (a) Wiſe Man the ſame Level with the Gods,

† *Epictet. apud Arrian.*

was truly Wise himself, and that he was real
perswaded of what he endeavour'd to perswa
others? As great a Power as his Pride had ov
him, he cou'd not but confess, (b) *That he h*
never seen in the World an Example of the Idea
had propos'd: That 'twas impossible amongst Men
find so compleat a Vertue, and that the most Perf
Person amongst them, was he that had the fewest D
fects. He acknowledges (c) *That* Socrates *may*
reproach'd with having had some suspicious Friendshi
Plato *and* Aristotle *with having been Covetuo*
Epicurus *with having been Prodigal and Voluptio*
but at the same time crys out, *That we shou'd*
but too Happy cou'd we attain to the Imitation
their Vices.

This Philosopher won'd have been in
right to have said as much of his own Vices,
no Man cou'd be over Unhappy
whose Power it was, like him, to enjoy
manner of Wealth, Honour and Pleasu
under the Affectation of Dispising 'e
'twas agreeable enough to Moralize, w
at the same time he saw himself (d) M

(a) *Jovem plus non posse quam bonum vi*
Senec. Epist. LXXXIII. *Deus non vincit Sa*
rem felicitate, etiam si vincit atate. Senec. ib
(b) *Ubi enim illum invenies quem tot se*
querimus Sapientem, pro optimo est minime m
Senec. de Tranq.
(c) *Objicete Platoni quod petierit pecuni*
Aristoteli quod acceperit, Epicuro quod Consump
Socrati Alcibiadem & Phædrum objectate.
usu Maxime felices; cum primum vobis imitari
nostra contigerit. Senec. de Vit. Beat.

r of the Empire, and Emperor, and vourite Gallant to the Empreſs; poſſeſt of nptuous Palaces, delicious Gardens, and in full ſe to Preach up Moderation and Poverty in e midſt of Opulence and Riches. This is what confeſſes himſelf in † his Speech to *Nero*, o began to entertain a ſuſpicion of his vaſt- eaſures and Greatneſs, and he is ſo per- x'd in his Excuſes, that that Emperor cou'd t forbear to laugh at him, as it appears by Anſwer. Do you imagine, Sir, that this ick, who in this manner Counterfeited e Maſtry of his Paſſions, had any other rtue than that of concealing his Vices, and t when he order'd his Veins to be open'd he d not more than once repent he had left his pil the power of putting him to Death? ew but a little nearer the falſe Bravery of is Man, and you will ſee, that in making theſe fine Reaſonings on the Immortality of e Soul, he ſought only to beat out of his Head e fear of Death; he muſters up all his Forces put a good Face on the matter; he bites his ngue, for fear that he ſhou'd own that Pain s an Evil; he pretends, that Reaſon is able render a Man ‡ Impaſſible, and inſtead of umbling his Pride, raiſes him above the ivinity. He wou'd have much more oblig'd frankly to have confeſt the Weakneſs d Corruption of the Humane Paſſions, than

(d) *Senecam adoriuntur, tanquam Ingentes, & ſupra priva- m modum evectas opes adhuc augeret; quod que Studia civium ſe verteret; hortorum quoq; amœnitate, & villarum magni- entia quaſi principem ſupergrederetur.* Tacit. Ann. l. XIV.

† *Tacit. Ann. L.* XIV.

‡ *Sipientem ſi in Phalaridis tauro peruratur, exclamaturum ice eſt, & ad me nil attinet.* Epic. *apud* Senec.

to have taken ſo much Pains to impoſe on u
The Author of the *Reflections* has purſu'd a di
ferent Courſe, he expoſes to view all the M
ſeries of Man, but 'tis of Man abandon'd
his own Conduct, that he ſpeaks, and not
Man enlighten'd by the Knowledge of Chriſ
anity, and ſupported by the Aſſiſtance of D
vine Grace: He ſhows how in ſpight of the
forts of Reaſon, Pride and Self-Love do nev
fail to lurk in the Secret Receſſes of the Hea
of Man, to exiſt there and to preſer
Strength enough to diffuſe their Venom th
the greateſt part of its Motions and Inclin
tions.

The Second Objection that has been ma
to you, and which bears a great Affinity wi
the former is, that *The Reflections paſs in the Wo
for the Subtilties of a Cenſorious Perſon, who puts
Ill Conſtruction upon the moſt indifferent Actio*
You tell me that ſome of your Friends ha
aſſur'd you with all Sincerity, that they kno
from their own Experience, that Men
ſometimes do good without any other vie
than that of Good; and often even witho
any view at all, either of Good or Ill, b
thro' a Natural Integrity of Heart, inclini
'em to what is Good without thinking on it.

I wiſh it were permitted me to believe th
Gentlemen upon their Word, and that it we
true that the Motions of Humane Natu
were of themſelves Perfect, and that all o
Inclinations were Naturally Vertuous. B
then, Sir, how ſhall we reconcile the Teſtim
ny of your Friends, with the Sentiments of t
Fathers of the Church, who have aſſur'd
*That all our Vertues without the aſſiſtance of Gra
were but Vices diſguis'd; that our Will was B*
Bli

d; *that its Conduct was ſtill more Blind, and that s not to be wondred at, if in the midſt of ſo much dneſs, Man was in a State of continual wandring.* ther places they have expreſt themſelves in gher ſtrain, for they have told us that in ſuch ndition, *The Prudence of Man never exercis'd f on what was future, nor reſolv'd on any thing with a regard to Pride; that his Temperance erated no other exceſſes, than thoſe which his Pride condemn'd before; that his Conſtancy ſupported f no farther in Afflictions, than it was ſupported ride; and in ſhort, that all his Vertues with that rnal Pomp of Merit, which made 'em admir'd, no other aim, than that very Admiration, the e of Vain Glory and the Sentiments of Pride.* World of Authorities upon this Opinion are e met with; but if I ſhou'd go about to te 'em regularly, I might engage my ſelf naps in ſome things, that wou'd not be to r Taſte.

lappy, and thrice happy, the Men who are ow'd with that lively Faith, and ſupported hat Divine Grace, which correct all the ir- ular Inclinations of Self-Love! If God has ow'd ſuch extraordinary favours on your ends, if he has already Sanctify'd 'em this World, I Subſcribe with all my rt, to their Sanctification, and aſſure 'em t the *Moral Reflections* do not in the leaſt con- them. And indeed, there is no ground magine that the Perſon who writ 'em had aim at the Vertue of the Saints; ſince, as ld you before, he applies himſelf only to n, as Corrupted, and as ſuch, maintains that os almoſt always commit Evil, when his -Love flatters him that he's doing Good; that he often is miſtaken when he's de-

ſirous

ſirous to make a Judgment of himſelf; becau
Nature acts in him by Secret Springs, that a
unknown to him. In this unhappy State, i
which Pride is the Original of all his Inclinat
ons, the Saints are the firſt to complain of th
Corruption of Nature, and ſpeak of it in mo
villifying terms than the Author of the *Reflect*
ons do's. If ſometime or other you ſhou'd hav
a fancy to peruſe the Paſſages, which I have o
ſerv'd in their Writings upon this ſubject, yo
will be entirely convinc'd of this Truth; b
theſe paſſages are too long and too numerous
be here Tranſcrib'd.

Montagne, whom I make ſome ſcruple
quoting to you, after the Fathers of t
Church, ſays, in his manner, and happi
enough upon the ſame ſubject: *That his S*
has two different Faces; that in vain ſhe looks back
herſelf, for ſhe only perceives the Face that Self-L
has diſguis'd, while the other is expos'd to th
that are not concern'd in the Maſquerade. If
durſt improve upon ſo bold a Metaphor,
wou'd ſay, that the Soul of Man Corrupted
made like thoſe Medals which repreſent t
Figure of a Saint, and that of a Devil in a ſin
Face, and by the ſame ſtroaks. 'Tis noth
but the different poſition of thoſe that lo
on it, that changes the Object; one Perſonſe
the Saint, and the other ſee's the Devil. Th
Compariſons ſufficiently make us Comprehe
how that when Self-Love has ſeduc'd the He
Pride do's ſo effectually blind the Reaſon
diffuſes ſo great a Miſt over all its Facult
that it is not able to make a right Judgm
of the leaſt of our Inclinations, nor fo
to itſelf any certain Rules for our Cond

Men, says Horace, in this World are like Company of Travellers, whom Night has surpriz'd they are passing thro' a Forrest: They march on, ying on the honesty of a Guide, who misleads 'em. e goes to the Right hand, another to the Left, they take several Paths, and each believes his to be the ht one; the more he believes so, the farther he is of the way; but tho' they all wander differently m each other, yet is the Cause the same; 'tis the ide that deceiv'd 'em, and the Night that pre-nts 'em from rectifying their mistake. Is it possi-, in more lively Colours, to paint the Blind-ss and Inquietudes of Man abandon'd to his n Conduct, who hearkens to nothing but the uncil of his Pride, who thinks he's going on turally in a direct Course to what is Good, d who always fancies that the last Object he's quest of is the best? Is it not certain, that the instant when he flatters himself that he's ing some Vertuous Action, 'tis then he is ost dangerously misled by his own Heart? here is so great a Number of Wheels which mpose the Movement of this Machine, and e first Cause is so conceal'd, that tho' we see hat Hour the Hand point to yet we do t know which Spring it is that carries it und the whole Circle of the Dial-plate.

Velut Silvis, ubi passim
lantes error certo de tramite pellit;
sinistrorsum, hic dextrorsum abit; unus utrique
ror, sed variis illudit partibus. Hor. Serm. l. 2. Sat. 3.

The World's a Wood, in which all lose their way,
o' by a different Path they go astray:

The

The Third Objection which I am to anſwer *That abundance of Perſons complain of great obſcu ty in the Senſe, and in the Expreſſion of theſe Refle ons.* Obſcurity, as you know very well, Sir, is n always an Author's Fault. *Reflections*, or if y pleaſe *Maxims and Sentences*, as the World a pleas'd to call theſe, ought ever to be writ a cloſe ſtile, which permits not a Man to gi all that perſpicuity to things that might be d fir'd; they are the firſt ſtroaks of a Picture, which a Judicious Eye, with eaſe remarks t Niceneſs of the Art, and the Beauty of t Painter's deſign; but this Beauty is not unde ſtood by all the World, for tho' in theſe fi Stroaks the Colouring be wanting, yet are th not for all that leſs Maſterly Drawn. For th Reaſon it is, that the Reader ought to take ti to penetrate into the full ſenſe and force of t Words, and in his Mind to run over the wh extent of their Signification, before he proce to Judgment.

The Fourth Objection I think, is T *theſe Maxims are almoſt every where too General*, a you have been told, *That 'tis a piece of Injuſt to extend to all Mankind the Defects that only bel to ſome particular Men.* Beſides, what you in mate to me of the different Sentiments of yo Friends upon this Subject, I am ſenſible of wh is commonly objected againſt thoſe Perſons w take upon 'em to diſcover and conde Vices. Their Cenſure is look'd on to the Painters own Picture and they tax'd with being like thoſe People that troubl'd with the Yellow Jaundice, whom every thing appears yellow, becauſe th are ſo themſelves. Now, if it were true, th a Man cannot cenſure the Corruption of t Heart in General, without feeling more o

himſelf than another does, it muſt alſo be
nted, that thoſe Sages of *Greece*, whoſe A-
phthegms are deliver'd down to us by *Dioge-*
Laertius, were the moſt Corrupt Men of their
e; the memory of *Cato* muſt be arraign'd by
ſameRule,and he muſt be believ'd to be the
ſt profligate Perſon in the *Roman* Common-
alth, becauſe he cenſur'd the vices of *Rome*.
his is the Caſe, Sir, I conceive that the Au-
r of the *Reflections*, whoever he is, has no
uſe to complain of the ill Nature of the Per-
s that ſhall Condemn him, ſince the Buſineſs
Religion excepted,he will ſcarce be taken for
etter or a wiſer Man than *Cato*. As for what
ards his Terms,which are thought too Gene-
,I have this to ſayfarther,that 'tis a difficult
tter in Sentences, ſuch as theſe, to avoid 'em
thout robbing 'em of all their Salt, and all
ir Spirit. Nor is this all, for Common Con-
ſation teaches us, when general Expreſſions
us'd, to take 'em in a limitted Senſe, and
t without any Body's interpoſing to inſtruct
as for Example, when we hear it ſaid, *The*
leTown went tomeet the King,*The wholeCourt is over*
joy'd, every one knows that theſe ſorts of
preſſions only denote the greateſt part. If
u are of opinion, that theſe Reaſons are not
ficient to ſtop the Mouths of the Criticks, let
add this, that when Gentlemen are ſo eaſily
ndaliz'd at the terms of a general Cenſure,
becauſe perhaps it touches 'em too ſenſibly,
comes too home upon 'em.

everthelefs,this is certain,that both you and I
acquainted with agreat many Perſons, who
not in the leaſt ſcandaliz'd at the *Reflections*,
ean, thoſe who have an averſion for Hypro-
ſy, and who ingenuouſly confeſs what they
in themſelves, and what they obſerve in
others.

others. Tho' few People are capable of thi
ing aright in this Caſe, or are willing to g
themſelves the trouble to do it, and if
chance they do, 'tis never without Self Fla
ry. Be pleaſ'd to remember the Expreſſio
Terence. † *I am a Man, and pretend not to be*
empt from the Defects inherent to Humane Na

In this manner, Sir, it is, that we ſho
ſpeak, and inſtead of being angry with the G
that ſhews us our Defects, inſtead of takin
ill from the perſons who diſcover 'em to
ought we not rather to make uſe of the Li
they give us to detect our Self-love and Pr
and to ſecure our ſelves againſt the conti
Attempts they make upon our Reaſon? W
we ever expreſs Horror and Deteſtation enc
to thoſe two Vices which were the fatal Ca
of the Revolt of our Firſt Parent? Can we
much decry thoſe unhappy Sources from wh
aroſe all the Miſeries of Mankind?

Let others think as they pleaſe of the *M*
Reflections, for my part I look upon 'em to b
Ingenious Draught or Deſign of all the l
Tricks and Grimaces of the pretended Sage
Philoſopher; and fancy in every Stroke,
the *Love of Truth* repreſented, pulling of
Maſque, and ſhowing him juſt ſuch as he is
ſhort, I conſider theſe *Maxims* as the Inſtr
ons of a great Maſter perfectly well vers
the Art of Knowing Men, who admirably

† *Homo ſum, humani nihil a me Alienum.*
Heautors. Act. 1. Sc. 2. Terent.

lds all the Parts they Play upon the Theatre this World, and who not only makes us take tice of the different Characters of that Actors at appear upon the Stage, but lifting up a rner of the Curtain, makes us obſerve, the The ver and the King in the Tragedy, are the ry ſame Perſons that Act the Doctor and e Buffoon in the Farce. I muſt confeſs to u, I have not Read any thing in this Age, at has given me a greater Contempt for Man, made me more aſham'd of my own Vanity. ancy, as often as I open the Book, I find mething that reſembles the ſecret motions my Heart. I enquire into my ſelf, to exnine whether the Author ſpeaks the Truth, d I find generally, that both of my ſelf and hers, he ſpeaks more than we are willing he ould, and ſometimes more than I ever imain'd. At firſt, I am ſomething angry at him, d ſometimes bluſh to ſee how exactly he s Divin'd, but I perceive the more I Read m, that if I do not learn to become more ſe, I learn at leaſt to know that I am not ſo; earn, in fine, by the Opinion he gives me of y ſelf, not fooliſhly to fall into the admirati- of all thoſe Glareing Vertues that dazle us. ypocrites paſs their time but ſcurvily, in eading a Book of this Character. Take heed en, Sir, of thoſe, who ſpeak ill of it, and be ſur'd that the true Reaſon why they do ſo, is, cauſe they are enrag'd to ſee thoſe Myſteries veal'd, which they wou'd ſo gladly conceal, they cou'd, all their Days, both from others d themſelves.

But I perceive, while I only intende
write you a Letter, I am inſenſibly eng
in a long Diſcourſe, call it which
pleaſe, Diſcourſe, or Letter, it ſignifies
much, provided 'tis ſo fortunate as to u
ceive you, in the ill Opinion that had
given you of the *Reflections*, and that yo
me the Honour to believe me.

SIR,

Yours,

28 SE60

M

William Coe His Book

Moral Reflections.

Vertues, moſt commonly, are but Vices diſguis'd.

I.

WHat we take for Vertues is commonly nothing elſe but the concurrence of ſeal Actions and ſeveral Intereſts, which er Fortune, or our own Induſtry contrives iſpoſe to advantage; and 'tis not always n a Principle of Valour that Men are Va-t, or from a Principle of Chaſtity that Wo- are Chaſt.

II.

lf-Love is of all Flatterers the greateſt.

III.

or all the diſcoveries that have been made the Land of Self-Love, there ſtill remains ge *Terra Incognita.*

IV.

Self-Love is more ſubtle, than the m
ſubtle Man in the World.

V.

The duration of our Paſſions no more
pends on us, than the duration of our Live

VI.

Paſſion often makes a Man of Senſe m
nadoften makes a Fool Senſible.

VII.

Thoſe great and ſhining Actions, wh
luſtre even dazles us, are repreſented by
Politicians as the effects of great deſig
whereas, for the moſt part, they are indeed
effects of Humour and Paſſion. Thus the
between *Auguſtus* and *Antony*, which is a
buted to the Ambition each had of mak
himſelf Maſter of the World, was perh
nothing but the effect of Jealouſy.

VIII.

The Paſſions are the only Orators that
always ſure to perſwade. They are, as it w
Nature's Art of Eloquence, the Rules of w
are infallible: and the plaineſt Man with
tion, perſwades more than the moſt Eloq
without it.

T

IX.

There is such an Inherent Injustice and Self-
ereſt in the Paſſions, that 'tis dangerous to
low 'em, and they are moſt to be diſtruſted
n when they appear to be moſt reaſonable.

X.

There is in the Heart of Man a perpetual
ceſſion of Paſſions, inſomuch, that the ruin
ne is almoſt always the riſe of another.

XI.

The Paſſions often beget other Paſſions
a quite contrary nature. Avarice ſome-
es produces Prodigality, and Prodigality
rice: Weakneſs often makes a Man reſo-
, and Fear bold.

XII.

or all the care we take to conceal our Paſ-
s under the Veil of Religion and Honour,
always appear thro the diſguiſe.

XIII.

ur Self-Love bears more impatiently the
emnation of our Inclinations, than of our
ions.

XIV.

len are not only apt to forget Kindneſſes
Injuries, but even to hate thoſe who have

oblig'd 'em, and to ceaſe to hate thoſe w
have us'd 'em ill. The trouble of returning F
vours and revenging Wrongs, ſeems a ſlave
to 'em, which they don't eaſily ſubmit to.

XV.

The Clemency of Princes is often nothi
but a piece of Policy, to gain the Affections
their Subjects.

XVI.

That Clemency which is cry'd up as a Vert
is practis'd ſomtimes out of Vanity, ſom
times out of Lazineſs, often out of Fear, a
almoſt always out of a mixture of all three
gether.

XVII.

The Moderation of Perſons in Proſpe
proceeds from the Calm that good Fort
gives to their Humour and Temper.

XVIII.

Moderation is a fear of falling into that
vy and Contempt, which thoſe deſerve
are intoxicated with their good Fortune:
a vain Oſtentation of the force of our M
And, in ſhort, the Moderation of Men in t
moſt exalted condition, is a deſire of appea
greater than their Fortune.

XIX.

XIX.

We have all of us ſtrength enough to bear the misfortunes of other People.

XX.

The Conſtancy of the Wife is no more than the Art of confining their Troubles to their own Breaſts.

XXI.

Criminals, when led to Execution, affect ſometimes a conſtancy and a contempt of Death, which, in truth, is nothing but a fear to look on the Face. So that this Conſtancy and this Contempt may be ſaid to be to their Mind, what the Handkerchief is to their Eyes.

XXII.

Philoſophy makes nothing to Triumph over paſt and future Evils, but the preſent Triumph over that.

XXIII.

Few People are acquainted with Death: They generally ſubmit to it, not out of reſolution, but inſenſibility and cuſtom; and the greateſt part of Men dye, only becauſe they cannot avoid dying.

XXIV.

When great Men are dejected with the

length of their Misfortunes, they diſcoverth 'twas the force of their Ambition, and not their Soul, that ſuſtain'd 'em; and, that ba ing a great Vanity, Heros are made juſt li other Men.

XXV.

Greater Vertues are requir'd to bear a go Fortune, than an Ill one.

XXVI.

The Sun and Death are two Things t cannot ſteadily be lookt on.

XXVII.

Men are often vain, even of the moſt C minal Paſſions: But Envy is a Cowardly Shameful Paſſion which no body ever dare own.

XXVIII.

Jealouſy is in ſome ſort juſt and rea able, ſince it only tends to preſerve a G which belongs to us, or, which we believe belong to us: Whereas Envy is a Mad that canot bear the good of others.

XXIX.

The ill we do expoſes us, not ſo muc Perſecution and Hatred, as our good quali

XXX.

XXX.

We have more Power than Will: And 'tis en to excuſe our ſelves to our ſelves, that fancy things impoſſible to be effected.

XXXI.

f we had no Defects of our own, we ſhould take ſo much Pleaſure, as we do, to re- rk Defects in others.

XXXII.

Jealouſy is fed by doubts, and either be- nes Madneſs, or ceaſes, as ſoon as doubt is n'd into certainty.

XXXIII.

Pride always indemnifies it ſelf one way or er, and loſes nothing, even when it re- nces Vanity.

XXXIV.

f we were not Proud our ſelves, we ſhou'd complain of the Pride of others.

XXXV.

Pride is equal in all Men, and the difference nly in the means and the manner of ſhew- it.

XXXVI.

Nature, who ſo wiſely has fitted the Orga of our Body to make us happy, ſeems likew to have beſtow'd Pride on us, on purpoſe, as were, to ſave us the pain of knowing our i perfections.

XXXVII.

Pride has a greater ſhare than good Natu in our reprehending People for their Fault and we reprove 'em not ſo much to ame them, as to make them believe we are free fr thoſe faults our ſelves.

XXXVIII.

We make Promiſes according to our Hop and keep 'em according to our Fears.

XXXIX.

Intereſt ſpeaks all ſorts of Languages, a acts all ſorts of Parts, even that of the di tereſted Perſon.

XL.

Intereſt, which blinds ſome People, enlight others.

XLI.

The Men that apply themſelves too m to little Things, commonly become incapa of great.

XLII.

XLII.

We have not ſtrength enough to follow all e dictates of our Reaſon.

XLIII.

Man often fancies he governs himſelf, en he is govern'd: And while he with his derſtanding aims at one mark, his Affecti- s inſenſibly carry him off to another.

XLIV.

Strength and Weakneſs of Mind are im- per terms: They are, in reality, nothing t the good or ill diſpoſition of the Organs of Body.

XLV.

The Caprice of our Humour is more fantaſti- , even than that of Fortune.

XLVI.

The fondneſs, or indifference which the Phi- ophers had for Life, was nothing but a re- of Self-Love, which ought no more to be puted, than the reliſh of the Palate, or the ice of Colours.

XLVII.

'Tis our Humour which ſets the Price on the Things which we receive from Fortune.

XLVIII. Hap-

XLVIII.

Happineſs is in the Taſte, and not in t
Things; and 'tis a Man's having that which
Loves, that makes him happy, and not wh
others think lovely.

XLIX.

We are never ſo happy or unhappy, as
imagine.

L.

Thoſe who are conceited of their Mer
take a Pride in being unhappy, that they m
make others, and themſelves, believe they a
worthy to be the mark of Fortune.

LI.

Nothing ought ſo much to leſſen the Satisfac
on we take in our ſelves, as to ſee that we d
approve at one time, what we approv'd
another.

LII.

Whatever difference there may appear
be in Mens Fortunes, there is ſtill a certa
compenſation of good and ill in all, that mak
'em equal.

LIII.

Let Nature give never ſo many advantag
'tis not ſhe alone, but Fortune in conjunct
with her that makes a Hero.

LIV. T

LIV.

The contempt of Riches was in the Philo-
hers a ſecret deſire to revenge on For-
ne the injuſtice ſhe had done to their Merit,
deſpiſing thoſe Goods which ſhe had deny'd
n: 'Twas an Art to ſecure themſelves from
e diſgrace of Poverty; 'twas a by-way to ar-
ve at Eſteem, which they cou'd not come at
the ordinary one of Riches.

LV.

Our hatred for Favourites is nothing but
r love of Favour. The indignation we con-
ive at our not poſſeſſing it our ſelves, is
oth'd and ſoften'd by the contempt we ex-
eſs for thoſe who do poſſeſs it; and we re-
ſe 'em our Reſpect, not being able to deprive
n of that which procures 'em the Reſpect
all the World.

LVI.

To make a Fortune in the World, Men uſe
the means poſſible to appear to have made
already.

LVII.

Tho Men value themſelves on their great
tions, they are not often the effects of a
eat deſign, but the effects of Chance.

LVIII.

Our Actions ſeem to have their lucky and
un-

unlucky Stars, to which is owing a gr
part of the Praiſe or Diſpraiſe which is giv
'em.

LIX.

There is no accident ſo unfortunate but
Prudent will make ſome advantage of it;
any ſo fortunate that the Imprudent will
turn to their prejudice.

LX.

Fortune turns every thing to the advant
of thoſe ſhe favours.

LXI.

The Happineſs and Unhappineſs of M
depend no leſs on their Humour, than on F
tune.

LXII.

Sincerity is an openneſs of Heart.
found in very few People: And that which
ſee commonly is not it, but a ſubtle Diſſimu
tion to gain the confidence of others.

LXIII.

Our averſion to Lying is often an imper
tible Ambition of making our affirmations c
ſiderable, and of procuring our aſſertions t
entertain'd with a Religious reſpect.

LXIV. Tr

LXIV.

Truth does not ſo much good in the World, ts appearances do miſchief.

LXV.

No Encomiums are thought too great Prudence, yet it cannot inſure us the leaſt nt.

LXVI.

A Man of Senſe and Ability ought to aſſign his ſeveral Intereſts their proper place, and purſue 'em in their order. But this order Greedineſs often diſturbs, putting us on ning after ſo many things at once, that, too rous of the leſs important, we miſs the re conſiderable.

LXVII.

A good Grace is to the Body, what good ſe is to the Mind.

LXVIII.

'Tis hard to define Love. All that can be of it, is, that in the Soul 'tis a luſt of ver; in the Spirits 'tis a Sympathy; and in Body, 'tis nothing but a ſecret and delicate re of Enjoyment after a great many dif-lties.

LXIX. If

LXIX.

If there is ſuch a thing as Love, pure and fi
from any mixture of our other Paſſions, '
that Love which lies conceal'd at the botto
of the Heart, and is not known even to o
ſelves.

LXX.

There's no diſguiſe which can long conc
Love where it is, or feign it where it is not

LXXI.

There are few People but are aſham'd t
they ever Lov'd one another, when they L
one another no longer.

LXXII.

To judge of Love by moſt of its effects, o
wou'd think it was more like Hatred th
Kindneſs.

LXXIII.

There are ſome Women to be found t
never had an Intrigue; but rarely any to
found that never had but one.

LXXIV.

There is no more than one ſort of Love;
there are a thouſand different Copies
it.

LXXV. L

LXXV.

Love can no more than Fire ſubſiſt without ontinual motion : The Minute it ceaſes to pe or Fear it ceaſes to Live.

LXXVI.

Tis with true Love, as with Apparitions; hing every Body talks of, but few have n.

LXXVII.

Love lends his Name to many a Correſpon-ce which is attributed to him, in which he no more ſhare than the *Doge* has in what is anſacted at *Venice*.

LXXVIII.

The Love of Juſtice in moſt Men, is nothing a fear of ſuffering by Injuſtice.

LXXIX.

Silence is the ſafeſt courſe for the Man that rusts himſelf.

LXXX.

The thing that makes us ſo changeable in Friendſhips, is, that 'tis difficult to know qualities of the Soul, and eaſy to know ſe of the Underſtanding.

LXXXI. We

LXXXI.

We cannot Love any thing but with a reg to our ſelves, and we do but purſue our In nation and Pleaſure, when we prefer Friends to our ſelves; yet, 'tis thisp refere alone, that can make our Friendſhip ſinc and perfect.

LXXXII.

Our Reconciliation with our Enemies is thing but a deſire of bettering our Conditi a wearineſs of the ſtate of War, and a fea ſome miſchievous event.

LXXXIII.

The thing which Men call Friendſhip is thing but Partnerſhip, a mutual regard their ſeveral Intereſts, and an exchange good Offices; 'tis in ſhort, nothing but a T ſick, in which Self-Love always propoſes its ſelf in ſomething or other, to be a gain

LXXXIV.

'Tis more diſhonourable to diſtruſt Friends than to be deceiv'd by 'em.

LXXXV.

We often fancy that we Love the Per that are greater in Power than our ſel when 'tis Intereſt alone thas is the cauſ this Kindneſs. We devote not our ſelve th

em for the good we desire to do 'em, but the good we desire to receive from 'em.

LXXXVI.

Our own Distrust justifies the Deceit of o-ers.

LXXXVII.

Men wou'd not live long in Society together, they were not the Bubbles of one another.

LXXXVIII.

Self-Love encreases or lessens in our esteem good qualities of our Friends, in proportion the satisfaction we take in them: And we ge of their Merit by their manner of living h us.

LXXXIX.

Every Body complains of his Memory, but body of his Judgment.

XC.

n our Conversation in the World, we please ner by our Faults, than by our Good Quali-.

XCI.

The greatest Ambition has not the least ap-rance of Ambition, when it finds the thing r'd to, absolutely impossible to be attain'd.

XCII.

To undeceive a Man prepoſſeſt with his o
Merit, is to do him as ill an office, as t
which was done to the Mad-man at *Ath*
who fancy'd all the Ships which arriv'd in
Harbour were his own.

XCIII.

Old People Love to give good Precepts
comfort themſelves on their being no lon
in a condition to give ill Examples.

XCIV.

Great Titles debaſe, inſtead of height'n
the Perſons, who know not how to ſupp
'em.

XCV.

A certain ſign of a Mans having an extr
dinary Merit, is to ſee thoſe who envy
moſt, conſtrain'd to Commend him.

XCVI.

There are ſome Ungrateful Perſons who
leſs to be blam'd for their Ingratitude, t
their Benefactors.

XCVII.

'Twas a miſtake, when People made
and Judgment to be two differenr things:
Judgment is nothing but a greater degr

it, that penetrates into the bottom of things, ſerves all that ought to be obſerv'd, and diſ-vers thoſe things which ſeem'd impoſſible to diſcover'd. From whence it muſt be con-ded, that 'tis the greateſt extent of Wit, hich produces all the effects which are attri-ted to Judgment.

XCVIII.

Every Man has aſſurance enough to boaſt of Honeſty, but no one has impudence enough boaſt of his Underſtanding.

XCIX.

The Politeneſs of the Underſtanding con-s in inventing obliging things with delicacy.

C.

The Galantry of the Underſtanding lies in ing inſinuating things after an agreeable nner.

CI.

t often happens, that things preſent them-ves to our Mind more finiſh'd than the nd can make 'em, with a great deal of Art.

CII.

The Underſtanding is always the Bubble of Paſſions.

CIII.

They that are acquainted with the ext
of their Underſtanding, are not always
quainted with the extent of their Honeſty.

CIV.

Men and Actions have their point of ſig
There are ſome that muſt be ſeen near to ma
a right Judgment of 'em; and others, that
never ſo well to be judg'd of, as when at
diſtance.

CV.

That Man is not a reaſonable Man, wh
Chance throws upon Reaſon, but he w
knows, diſtinguiſhes and taſtes it.

CVI.

To know things well, 'tis neceſſary to kn
the particulars of 'em: But as thoſe are
moſt infinite, our knowledge is always ſup
ficial and imperfect.

CVII.

'Tis one ſort of Coquetry, to affect to be
ways exempt from it.

CVIII.

The Underſtanding cannot, for any lo
time, Act the part of Paſſion.

CVIV. You

CIX.

Young Men change their Inclinations thro' ıt of Blood, and Old Men keep theirs thro' ſtom.

CX.

Men are of nothing ſo Liberal, as of their vice.

CXI.

The more a Man Loves a Miſtreſs, the rer he is to Hate her.

CXII.

The defects of our Minds increaſe, as we w old, like thoſe of our Faces.

CXIII.

ome Marriages may be advantageous, but e can be delicious.

CXIV.

We are never to be comforted on our being ated by our Enemies, and betray'd by our ends, yet are often well enough pleas'd to both cheated and betray'd by our own ves.

CXV.

Tis as eaſy to deceive ones ſelf without per-

ceiving it, as 'tis difficult to deceive othe
without being perceiv'd.

CXVI.

Nothing is leſs ſincere, than the manner
asking and giving advice. He that asks it, a
pears to have a reſpectful deference for t
Opinion of his Friend, tho all he aims at,
gaining an approbation of his own, and wa
ranting his Conduct by the others Authori
And he that adviſes, requites the confidence
pos'd in him, with an ardent and diſintereſt
Zeal, tho moſt commonly he has no other e
in the Council he gives, than his own Inter
or Reputation.

CXVII.

The moſt ſubtle ſort of Tricking, is to kn
well how to feign our ſelves caught in t
Snares that are laid for us ; and never are
ſo eaſily deceiv'd, as when we are contrivi
how to deceive others.

CXVIII.

Our intention of never deceiving any bod
expoſes us to be often deceiv'd.

CXIX.

We are ſo us'd to appear in Maſquerade
others, that at laſt we appear in Maſquerade
our ſelves.

CXX. M

CXX.

Men are oftner Treacherous out of weakneſs, than out of any form'd deſign.

CXXI.

Men often do Good, that they may be able to Ill, with impunity.

CXXII.

If we are able to reſiſt our Paſſions, 'tis more by their weakneſs than our ſtrength.

CXXIII.

'Twou'd be but a little Pleaſure which we cou'd have, were we never to flatter our ſelves.

CXXIV.

The moſt ſubtle Men affect all their Life time to condemn Tricking, that they may make uſe of it on ſome great occaſion, and for ſome important intereſt.

CXXV.

The common practice of Tricking, is the effect of a little Underſtanding; Tricking being a kind of diſguiſe, by which a Man hides himſelf in one place, and expoſes himſelf in ano-

CXXVI.

Tricking and Treachery, proceed from n thing but want of Capacity.

CXXVII.

The certain way to be Cheated, is to fan ones ſelf more Cunning than others.

CXXVIII.

Too great Subtlety is falſe Delicacy, a true Delicacy is real Subtlety.

CXXIX.

The dulneſs of ſome People, is often protec on enough to ſecure 'em from being impo on by a Man of Senſe.

CXXX.

Weakneſs of Mind is the only defect th cannot be amended.

CXXXI.

The leaſt defect in Women who are ſo abandon'd as to make advances, is to ma adyances.

CXXXII.

'Tis eaſier to be Wiſe for other People, th for our ſelves.

CXXXIII.

CXXXIII.

The only good Copies, are thoſe which ex-
e the ridiculouſneſs of bad Originals.

CXXXIV.

Men are never ſo ridiculous for the quali-
they have, as for thoſe they affect to have.

CXXXV.

A Man is ſome times as different from him-
f, as he is from others.

CXXXVI.

There are ſome people who wou'd never
e been in Love, if they had never heard of
ve.

CXXXVII.

When Vanity does not make us talk, we
k but very little.

CXXXVIII.

We chooſe to talk ill of our ſelves, rather
n not talk at all of our ſelves.

CXXXIX.

One of the Reaſons why we meet with ſo
People who appear reaſonable and agree-
e in Converſation, is, that there is
dly any Body who does not think more on
what

what he has a Mind to ſay, than how per
nently to anſwer to what is ſaid to him. Ev
the Men of the beſt Senſe and moſt Co
plaiſance, content themſelves with only p
tending an attention, at the ſame time that'
obſervable, their Eyes and Minds are wandri
from what is ſaid to 'em, and they are impa
ent to return to what they long to ſay; inſte
of conſidering, that this violent purſuing the
own pleaſure, is but an indifferent way
pleaſe or perſwade others, and that attentive
to hear and properly to reply, are the greate
Perfections any Man can be Maſter of, to
him for Converſation.

CXL.

A Man of Senſe wou'd be often at a grievo
loſs, were it not for the Company of Fools.

CXLI.

We often make our boaſts that we are nev
out of humour; and are ſo vain, that we w
not think our ſelves bad Company.

CXLII.

As 'tis the Character of great Wits to e
preſs a great deal in a few words, ſo little Wi
on the contrary, have the Gift of ſpeaki
much, and ſaying nothing.

CXLIII.

'Tis more from an eſteem of our own Opi
on that we extol the good Qualities of oth
People, than from an eſteem of their Meri
A

we are desirous to receive Praise, when seem to give it.

CXLIV.

No body Loves to Praise another, and never is it without Self-interest. Praise is an art- disguis'd and delicate Flattery, which by erent ways satisfies both the Giver and Re- ver. One accepts it as the reward of his rit; the other gives it to show his Equity Discernment.

CXLV.

We often choose such Praises as carry home along with 'em, and which, by a side w expose, some defects in the Person com- nded, that we durst not discover after ano- r manner.

CXLVI.

We commonly Praise, only to be Prais'd.

CXLVII.

Few People are Wise enough to prefer the proof that does 'em good, to the Praise that rays 'em.

CXLVIII.

There are some Reproaches which are ises, and some Praises which are Detracti-

CXLIX. The

CXLIX.

To refuſe Praiſe, is to deſire to be Pra over again.

CL.

The deſire of deſerving the Praiſes given ſtrengthens our Vertue: And thoſe which given to our Wit, Valour, or Beauty, c tribute to encreaſe 'em.

CLI.

'Tis more difficult for us to avoid be Govern'd, than to Govern others.

CLII.

If we did not Flatter our ſelves, the Fl tery of others cou'd never hurt us.

CLIII.

Nature gives Merit, and Fortune ſets it Work.

CLIV.

Fortune breaks us of many Faults, wh Reaſon never could do.

CLV.

There are ſome People, who with Merit Diſguſtful, and others, who with great Fau are Agreeable.

CLVI. Th

CLVI.

There are ſome People whoſe whole Merit
in ſaying and doing Fooliſh Things advan-
eouſly, and who wou'd ſpoil all ſhould they
r their Conduct.

CLVII.

The Glory of great Men ought always to
meaſur'd by the Means they took to acquire

CLVIII.

Flattery is a falſe Coin, which wou'd have
currency, but for our Vanity.

CLIX.

Tis not enough for a Man to have great
lities, he muſt have the good Government
em too.

CLX.

Let an Action be never ſo Glorious, it ought
to paſs for Great, when 'tis not the effect of
reat Deſign.

CLXI.

There ought to be a certain proportion be-
en our Actions and our Deſigns, if we
d reap all the effects which they are able
roduce.

CLXI. The

CLXII.

The Art of knowing how to uſe indiffe
Qualifications, gains, as it were, by ſte
the eſteem of the World, and often procu
Man more Reputation, than real Merit wo
do.

CLXIII.

The Conduct of ſome People, in a thouſ
inſtances appears ridiculous, tho the ſe
Reaſons for 'em are very Wiſe and very So

CLXIV.

'Tis eaſier to appear worthy of the Empl
ments we have not, than worthy of thoſe
have.

CLXV.

Our Merit gains us the eſteem of Me
Senſe, and our Stars the eſteem of the Vul

CLXVI.

The World rewards the appearances
Merit, oftner than Merit it ſelf.

CLXVII.

Covetouſneſs is more oppoſite to OEcono
than Liberality.

CLXIX. H

CLXVIII.

Hope, deceitful as it is, ſerves at leaſt, to d us thro a pleaſant Road to our Lives end.

CLXIX.

While Lazineſs and Timerouſneſs reſtrain within the bounds of our Duty, our Vertue en runs away with all the Honour of it.

CLXX.

'Tis difficult to Judge whether a clear, open honourable Proceeding, be the effect of bity, or Artifice.

CLXXI.

Vertues are loſt in Intereſt, as Rivers are loſt the Sea.

CLXXII.

If we well examine the ſeveral conſequences our being out of Humour, we ſhall find, that makes us wanting to more Duties, than Inſelf itſelf.

CLXXIII.

There are ſeveral ſorts of Curioſity: One proceeds from Intereſt, which enclin sus deſire to learn thoſe things which may be ful to us: And the other from Pride, which es from a deſire of knowing thoſe things ch other People are Ignorant of.

CLXXIV. 'Tis

CLXXIV.

'Tis better to employ the Faculties of Mind to ſupport the Misfortunes which happen to us, than to foreſee thoſe which m happen.

CLXXV.

Conſtancy in Love is a perpetual Inconſt cy, that cauſes us to fix our Heart ſucceſſ ly on all the Qualities of the Perſon we Lo ſome times giving preference to one, ſo times to another: So that this Conſtancy nothing but an Inconſtancy reſtrain'd and c fin'd to one and the ſame object.

CLXXVI.

There are two ſorts of Conſtancy in Lo One proceeds from our finding continually the Perſon belov'd new Motives for our Lo and the other, proceeds from our making point of Honour to be Conſtant.

CLXXVII.

Perſeverance, is neither Praiſe nor Bl worthy, becauſe 'tis only the continuanc ſome Inclinations, and ſome Sentiments w Men neither give nor take away from th ſelves.

CLXXVIII

What makes us love new Acquaintance not ſo much our being weary of the old,

leasure we take in change, as a diſguſt to find ur ſelves not ſufficiently admir'd by thoſe ho are too well acquainted with us, and a ope of being more admir'd by thoſe who are ot acquainted with us ſo well.

CLXXIX.

We ſome times with Levity complain of our iends, to juſtify before hand our own Levity.

CLXXX.

Our Repentance is not ſo much a Remorſe r the Ill which we have done, as a Fear of e Ill which may happen to us.

CLXXXI.

There is an Inconſtancy which proceeds from e Levity of the Mind, or from its Weakneſs at cauſes it to receive all the opinions of her People; and there is another which is ore excuſeable, which proceeds from a diſguſt things.

CLXXXII.

Vices are mixt to compound Vertues, as iſons are to compound Medicines: Prudence ingles and tempers 'em, and makes uſe of 'em ceſsfully againſt the maladies of Life.

CLXXXIII.

This muſt be acknowledg'd to the Honour of rtue, that the greateſt misfortunes of Men thoſe that befal 'em from their Crimes.

CLXXXIV.

We confeſs our Faults to repair by our Sincerity the damage they have done us in the Minds of others.

CLXXXV.

There are Heroes in Evil as well as in Good.

CLXXXVI.

We deſpiſe not all thoſe who have Vices; but we depiſe all thoſe who have no Vertues at all.

CLXXXVII.

The name of Vertue is as ſerviceable to our Intereſt, as any Vice can be.

CLXXXVIII.

The Health of the Soul is no more to be depended on, than that of the Body; and tho' we appear ſecure from Paſſions, we are not leſs in danger of being hurried away with em, than we are of falling ſick, when we are in perfect Health.

CLXXXI.

Nature ſeems to have markt out to every Man at his Birth, the bounds of his Vertues and Vices.

CXC.

It belongs only to Great Men to have great ults.

CXCI.

Vices may be ſaid to wait for us in the courſe our Lives, like the Hoſts of ſo many Inns, th whom ſucceſſively we are forc'd to Lodge; d I doubt whether Experience wou'd teach to avoid 'em, if it was permitted us twice to avel the ſame Road.

CXCII.

When Vices leave us, we flatter our ſelves th the Belief that we leave them.

CXCIII.

There are Relapſes in the Diſtempers of the ul, as in thoſe of the Body: What we take a Cure is moſt commonly nothing but an atement, or a change of Diſeaſe.

CXCIV.

The defects of the Soul are like Wounds in Body: Let what care ſoever be taken to al 'em, the Scar always appears, and they every Minute in danger of breaking out in.

CXCV.

What prevents us often from giving up our

ſelves to one ſingle Vice, is, we have a gre
many Vices.

CXCVI.

We eaſily forget our Faults when they a
known only to our ſelves.

CXCVII.

There are ſome People of whom we c
never believe any Ill, unleſs we ſee it; b
there are none in whom we ought to be ſu
priz'd to ſee it.

CXCVIII.

We raiſe the Reputation of ſome, to p
down that of others: and ſometimes the Prin
of *Conde*, and Mareſchal *de Turenne*, wou'd not
ſo much extoll'd, if it were not with an inte
tion of leſſening either one or the other in t
compariſon.

CXCIX.

The deſire of appearing to be a Man of Sen
and Ability, often hinders a Perſon from bei
ſuch.

CC.

Vertue wou'd not go ſo far, if Vanity d
not bear her company.

CCI.

The Man that fancies he's able to live wi
o

ut all the World, is very much miſtaken; but e that fancies there's no living without him, miſtaken much more.

CCII.

The pretended accompliſh'd Men are thoſe ho diſguiſe their Defects from others and emſelves. The true accompliſh'd Men are oſe who perfectly know their own Defects, d confeſs 'em.

CCIII.

The true accompliſh'd Man, is one who lues himſelf on nothing.

CCIV.

Womens Coyneſs is only a Dreſs or Paint hich they uſe as an addition to their Beauty.

CCV.

Womens Honour is often nothing but a ove for their Eaſe and their Reputation.

CCVI.

A certain proof of a Mans being truly Acmpliſh'd, is to be willing always to be exos'd to the view of accompliſh'd Men.

CCVII.

Folly attends us cloſe in all the ſeveral Ages Life. If ſome one Man appears Wiſe, 'tis ly becauſe his Follies are proportion'd to his ge and Fortune.

CCVIII.

There are ſome Silly People who are ſenſible of their Simplicity, and make a Wiſe uſe of it.

CCIX.

The Man who lives without Folly, is not ſo Wiſe as he fancies.

CCX.

As we grow Old we grow more Fooliſh and more Wiſe.

CCXI.

There are ſome Men like Ballads, in requeſt only for a while.

CCXII.

The generality of the World never judge of Men, but by their Reputation or by their Fortune.

CCXIII.

The Love of Glory, the Fear of Shame, the Deſign of making a Fortune, the Deſire of rendring Life Eaſy and Agreeable, and a malicious Humour of pulling down others, are often the cauſes of that Valour ſo much celebrated among Men.

CCXIV.

Valour in Private Soldiers is a hazardous Trade they have taken up to get a livelihood by.

CCXV.

Perfect Courage and compleat Cowardice are two extreams, which Men ſeldom arrive to. The ſpace that is between 'em is vaſt, and contains all the other ſorts of Courage, which differs too no leſs from one another, than Mens Faces and Humours. There are ſome Men, who freely expoſe themſelves at the beginning of an Action, but abate of their warmth and are diſheartned if it continues. There are ſome that content themſelves when they have done what was neceſſary to maintain their Honour to the World, and do little beyond that. 'Tis obſervable, ſome People are not always equally Maſters of their Fears. Others are ſome times carry'd away by general Terrors. Others, advance to the Charge becauſe they dare not ſtay at their Poſts. Some, by accuſtoming themſelves to ſmaller dangers, harden their Courage and fit themſelves for venturing on greater. Some are brave with a Sword, but fear a Musket Shot. Others, are unconcern'd at a Musket, but afraid of a Sword. All theſe ſeveral ſorts of Courage agree in this, that Night increaſing Fear, and concealing all that is either well or ill done, gives every body the Liberty of ſparing themſelves. There is ſtill another more general Regard that a Man has for himſelf; for no body upon occaſion does ſo much as he wou'd be ca-

pable of doing, were he ſure to come ſafel off. So 'tis plain, that the Fear of Deat conſiderably detracts from our Courage.

CCXVI.

Perfect Courage conſiſts in doing that with out Witneſſes, which it wou'd be capable o doing before all the World.

CCXVII.

Intrepidity is an extraordinary Force of th Soul, that raiſes it above all the Troubles, Diſor ders and Emotions, which the proſpect of grea Dangers is able to excite: And 'tis by thi force of Soul, that Heroes keep themſelve Serene and Undiſturb'd, and preſerve the fre uſe of their Reaſon in the midſt of the moſt ſur prizing and amazing Accidents.

CCXVIII.

Hypocriſy is a Homage that Vice pays t Vertue.

CCXIX.

Moſt Men expoſe themſelves in War enoug to ſave their Honour, but few are willing al ways to expoſe themſelves, ſo much as is neceſ ſary to render the deſign ſucceſful for whic they do expoſe themſelves.

CCXX.

Vanity, Shame, and above all, Conſtitutio make up very often the Courage of Men, an the Vertue of Women.

CCXXI. Me

CCXXI.

Men wou'd not loſe their Lives, yet wou'd n acquire Glory: Which is the reaſon that ave Men ſhew more Dexterity and Wit to oid Death, than the Men verſt in the Querks Law do to preſerve their Eſtates.

CCXXII.

There are few Perſons, but diſcover upon ir firſt declining in years, where the Failings their Body and Mind are likely to lye.

CCXXIII.

'Tis with Gratitude, as with Truſt amongſt adeſmen; it keeps up Commerce; and we not pay becauſe 'tis juſt to diſcharge our bts, but to engage People the more eaſily to d us another time.

CCXXIV.

All thoſe who acquit themſelves of the ties of Gratitude, cannot for all that, flatter mſelves that they are Grateful.

CCXXV.

That which makes the falſe Reckoning in the knowledgments which are expected for fa-urs done, is, becauſe the Pride of the Giver d the Pride of the Receiver, cannot agree on the value of the Obligation.

CCXXVI. To

CCXXVI.

To be too hasty to return an Obligation one sort of Ingratitude.

CCXXVII.

Happy People are never to be Correcte they always think they are in the right wh Fortune supports their Ill-Conduct.

CCXXVIII.

Pride wou'd never owe, and Self-Love wo never pay.

CCXXIX.

The Good we have receiv'd from any Per requires that we shou'd pay a respect to the juries he does us.

CCXXX.

Nothing is so contagious as Example, we never do any great Good, or any gr Mischief, but it produces the like. We imit good Actions thro Emulation, and bad thro Malignity of our Nature, which Shame he Prisoner, but which Example sets at Liber

CCXXXI.

'Tis a great Folly to set up for being W by ones self.

CXXXII. Wh

CCXXXII.

Whatever pretences we may have for our
flictions, nothing very often but Intereſt and
nity are the cauſes of 'em.

CCXXXIII.

There are in Afflictions ſeveral ſorts of Hy-
criſy. In one ſort, under pretence of
eving for the loſs of a Perſon who was dear
us, we grieve for our ſelves; we mourn for
loſs of that good Opinion he had of us;
grieve for the deminution of our Profit, our
aſure and our Reputation. Thus the Dead
e the Honour of thoſe Tears which are
d only for the Living. This, I ſay, is a
cies of Hypocriſy, becauſe in theſe ſorts of
flictions Men impoſe on themſelves. There
nother Hypocriſy, which is not ſo Innocent,
auſe it impoſes on all the World: 'Tis the
fliction of certain Perſons who aſpire to the
ry of a great and an immortal grief. After
t Time, which conſumes all things, has worn
that concern, which they really had, they
grow Obſtinate in their Tears, Complaints
Sighs; They ſet up for playing a mournful
t and take pains by all their Actions to per-
de us, that their Sorrow will never end but
h their Lives. This diſmal and tireſome
nity is uſual with Ambitious Women. As
r Sex has excluded 'em from all the ways
t lead to Glory, they ſtrive to diſtinguiſh
mſelves by ſhewing the pomp of an Afflicti-
that is not to be comforted. There is yet
ther kind of Tears, which have but ſhallow
ngs that flow indeed, but are eaſily dry'd
up.

up: There are thoſe that weep to gain Reputation of being Tender: Thoſe t weep that they may be pity'd: thoſe that w to be condol'd; and thoſe, in ſhort, that we to avoid the ſcandal of being thought inſe ble.

CCXXXIV.

'Tis oftner thro Pride, than thro any de of Underſtanding that Men with ſo much ſtinacy oppoſe Opinions generally receiv They find the firſt Rank of the Right ſide tak and they diſdain the ſecond.

CCXXXV.

We are eaſily comforted for the Diſgra of our Friends, when they give us an occaſ of ſignalizing our Tenderneſs for 'em.

CCXXXVI.

Self-Love ſeems to be the Bubble of G Nature, and that it forgets itſelf when we bour for the advantage of others. Nevert leſs 'tis the moſt certain way to accompliſh ends: 'Tis lending at Intereſt under the p tence of giving: 'tis in ſhort, gaining the fections of all the World after a more ſub and delicate manner.

CCXXXVII.

No Man deſerves to be commended Goodneſs who has not Spirit enough to Wicked: All other Goodneſs is moſt comm nothing but a Liſtleſneſs and an Impotenc the Will.

CCXXXVIII.

CCXXXVIII.

Tis not ſo dangerous to do Ill to the greateſt t of Men, as to do 'em too much Good.

CCXXXIX.

Nothing flatters our Pride more than the ıſt the Great repoſe in us, becauſe we look it as the effect of our Merit, without con- ring, that this Truſt moſt commonly pro- ls from their Vanity, or their want of ver to keep a Secret.

CCXL.

Ve may ſay of Gracefulneſs diſtinguiſht n Beauty, that 'tis a Symetry, the Rules of ch are unknown to us, and a ſecret confor- y of the Features with one another, and of Features with the Complexion and Air of Perſon.

CCXLI.

oquetery is the Natural Humour of the tho all Women do not practice it, becauſe e are aw'd by Fear, andothers reſtrain'd Reaſon.

CCXLII.

Ve frequently are troubleſome to others, n we think it impoſſible for us ever to be bleſome.

CCXLIII. There

CCXLIII.

There are few things impoſſible in their o Nature, and 'tis for want of Application rat than of Means that we are unſucceſsful.

CCXLIV.

The perfection of Capacity conſiſts in kno ing well the value of things.

CCXLV.

'Tis a great point of Capacity to be able conceal ones Capacity.

CCXLVI.

That which appears to us to be Generoſ is nothing often, but an Ambition diſguis which diſpiſes little Intereſts to purſue great

CCXLVII.

The Fidelity which appears in the great part of Men is nothing but an invention Self-Love to oblige others to confide in 'Tis a means to ſet us above others, and make us the Confidents of their moſt imp tant ſecrets.

CCXLVIII.

Magnanimity deſpiſes all in order to obt all.

CCXLIX. Th

CCXLIX.

There is not leſs Eloquence in the Tone of e Voice, in the Eyes and Air of the Perſon t Speaks, than in the choice of Expreſſions.

CCL.

True Eloquence conſiſts in ſaying all that ght to be ſaid, and in ſaying no more.

CCLI.

There are ſome Perſons whoſe defects be- ne 'em, and others, who have the Misfor- e to diſpleaſe with their good Qualities.

CCLII.

'Tis as common for Men to change their ſts, as 'tis uncommon for 'em to change their linations.

CCLIII.

nterest ſets at work all ſorts of Vertues and es.

CCLIV.

Humility is often nothing but a feign'd ſub- ſion, which Men make uſe of to engage ers to ſubmit to them: 'Tis an Artifice of le which debaſes it ſelf on purpoſe to be ex- d; and tho it Transforms itſelf into a uſand ſhapes, is never better diſguis'd, and re capable of deceiving than when it con- s itſelf under the form of Humility.

CCLV. The

CCLV.

The Sentiments of the Mind have each 'em a certain Tone of Voice, certain Geſt and Airs, which are proper and peculiar 'em: And this Propriety either well or ill ſerv'd, agreeable or diſagreeable, is the th which makes Perſons pleaſing or diſpleaſing

CCLVI.

The Men of all Profeſſions affect the and Exteriour appearance of what they wo be eſteem'd to be. So that it may be ſaid, t the World is made up of nothing but Appe ances.

CCLVII.

Gravity is an Affectation of the Body, pu to conceal the defects of the Mind.

CCLVIII.

A good Taſte is the effect of Judgment m than Wit.

CCLIX.

The Pleaſure of Love, is Loving; an Man is more Happy in the Paſſion he fe than in that which he gives.

CCLX.

Civility, is a deſire of receiving Civil and of being eſteem'd well Bred.

CCLXI.

CCLXI.

The Education we commonly give Young People, is a ſecond Self-Love, with which we inſpire 'em.

CCLXII.

There is no Paſſion in which Self-Love reigns ſo powerfully, as in Love, and we are always readier to Sacrifice the Eaſe of thoſe we love, than to part with our own.

CCLXIII.

What we call Liberality is nothing, moſt commonly, but the Vanity of Giving, of which we are Fonder, than of the thing we give.

CCLXIV.

Pity is often a Senſe of our Misfortunes, in the Misfortunes of other Men: 'Tis a Wiſe fore-ſight of the Diſaſters that may befal us: We Relieve others to engage them to relieve us on the like occaſions; and the ſervices which we do 'em, are, properly ſpeaking, ſo many Kindneſſes which we do to our ſelves beforehand.

CCLXV.

Littleneſs of Mind is the cauſe of Stiffneſs in Opinion: And 'tis not eaſily that we Believe any thing beyond what we ſee.

CCLXVI.

'Tis a Miſtake to believe that none but th Violent Paſſions, ſuch as Ambition and Love are able to Triumph over the other Paſſions Lazineſs, as languid as it is, often gets th Maſtery of 'em all, uſurps over all the Deſign and Actions of Life, and inſenſibly deſtroy and conſumes both Paſſions and Vertues.

CCLXVII.

A readineſs to believe Ill without due Ex amination, is the effect of Pride and Lazineſ We are willing to find others Guilty, and un willing to give our ſelves the Trouble of Ex amining into their Crimes.

CCLXVIII.

We except againſt ſome Judges in things o the leaſt concern, yet are willing to have ou Reputation and Honour, depend on the Judg ment of Men who are all againſt us, eithe thro' Jealouſy, Prejudice or want of Diſcern ment; and 'tis only to engage theſe to pro nounce Sentence in our favour, that we expoſ ſo many ſeveral ways our Eaſe and our Lives.

CCLXIX.

There are few Men have Underſtandin enough to know all the Ill they do.

CCLXX. Th

CCLXX.

The Honour a Man has acquir'd, is Security that which he will one day acquire.

CCLXXI.

Youth is a continual Drunkenneſs: the aver of Reaſon.

CCLXXII.

Nothing ought more to mortify the Men o have deſerv'd great Applauſe, than the ns they are ſtill at to make themſelves Con- rable by a great many little things.

CCLXXIII.

There are Perſons whom the World approves whoſe only Merit conſiſts in Vices that are ful and pleaſing to others.

CCLXXIV.

he Charm of Novelty is to Love what the om is upon Fruit; it gives it a luſtre is eaſily effac'd and never returns.

CCLXXV.

ood Nature, which boaſts of being ſo very ible, is often ſtifl'd by the ſmalleſt In- ft.

CCLXXVI.

Abſence leſſens Moderate Paſſions, but en creaſes great ones, like the Wind which blow out Tapers, but kindles Fire.

CCLXXVII.

Women often fancy themſelves in Lov when there's nothing of Love in the caſe. Th Amuſement of an Amour, the Commotions Mind that an Intrigue give 'em, the natur Inclination they have for the Pleaſure of bei belov'd and the Pain of refuſing, perſwade 'e that what they feel is Paſſion, when 'tis n thing but Coquetry.

CCLXXVIII.

What often makes us diſſatisfy'd with th that Negociate our Affairs, is, that they alm always abandon the Intereſt of their Frien to advance the Succeſs of their Negotiatio the Intereſt becoming their own, by the Cre they gain in Succeeding in the thing they U dertook.

CCLXXIX.

When we magnify the Tenderneſs t our Friends have for us, 'tis often not much out of Gratitude, as a Deſire to g others an Opinion of our Merit.

CCLXXX.

The approbation we give thoſe that are

Entering into the World, proceeds often from a ſecret Envy, which we bear thoſe who have made a Fortune in it already.

CCLXXXI.

Pride which inſpires us with ſo much Envy, ſerves often to allay it.

CCLXXXII.

There are ſome diſguis'd Falſities, which repreſent the Truth ſo well, that it would be wronging our Judgments not to be Deceiv'd by 'em.

CCLXXXIII.

'Tis not leſs Prudence ſometimes to know how to uſe good Advice, than to be able to Adviſe ones ſelf.

CCLXXXIV.

There are ſome bad Men who wou'd be leſs dangerous, if they had no Vertue at all.

CCLXXXV.

Magnanimity is ſufficiently defin'd by its Name; yet it may be ſaid to be the moſt Judicious Act of Pride, and the moſt Noble Method of acquiring Applauſe.

CCLXXXVI.

'Tis impoſſible to Love a ſecond time, the thing that we have once truly ceas'd to Love.

CCLXXXVII.

'Tis not ſo much the Fruitfulneſs of our In vention which ſuggeſts to us many Expedient to effect the ſame Affair, as 'tis the Defect o our Judgment, which makes us pitch upo every Thought that preſents itſelf to our Ima gination, and prevents us from diſcerning th beſt at firſt.

CCLXXXVIII.

There are Affairs and Diſtempers at certai junctures, which Remedies render deſperate and a great deal of skill is requir'd to know when it is dangerous to apply 'em.

CCLXXXIX.

Affected Simplicity, is a finer ſort of Im poſture.

CCXC.

There are more Defects in Mens Humours than in their Underſtandings.

CCXCI.

Mens Merits have their Seaſons, as well as Fruits.

CCXCII.

Mens Humours may be ſaid, like the gene rality of Buildings, to have ſeveral Fronts ſome Agreeable, others Diſagreeable.

CCXCIII. Mo

CCXCIII.

Moderation can never have the Glory of Combating with Ambition, and Conquering it, for they never meet with one another. Moderation is the Languor and Sloth of the Soul, as Ambition is the Vigour and Activity of it.

CCXCIV.

We always Love thoſe that Admire us, but we do not always Love thoſe whom we Admire.

CCXCV.

We are far from knowing all our Deſires.

CCXCVI.

'Tis hard for us to Love thoſe whom we do not Eſteem; but 'tis no leſs hard to Love thoſe whom we Eſteem much more than our ſelves.

CCXCVII.

The Humours of the Body hav eaconſtant and a regular Courſe, by which our Will is imperceptably mov'd and turn'd: They take their Circuit, and ſucceſſively exerciſe a ſecret Empire within us: So that they have a conſiderable ſhare in our Actions, without our being able to know it.

CCXCVIII.

The Gratitude of the generality of Men, is

nothing but a ſecret Deſire of obtaining greater Favours.

CCXCIX.

Every body, almoſt, takes a Pleaſure to return ſmall Obligations: Many are Grateful for Moderate ones: but there is hardly any body but is Ungrateful for Great ones.

CCC.

There are ſome Follies which are as catching as Infectious Diſeaſes.

CCCI.

Many Men deſpiſe Wealth, but few know how to be Liberal.

CCCII.

'Tis but in things of ſmall Concern commonly, in which we venture to diſ-believe Appearances.

CCCIII.

Let Men ſay never ſo much Good of us, they tell us nothing that's new to us.

CCCIV.

We often forgive thoſe who in Converſation are Tireſome to us, but we cannot forgive thoſe whom we are Tireſome to.

CCCV. In-

CCCV.

Intereſt, which we accuſe of all our Crimes, eſerves often to be commended for our good ctions.

CCCVI.

We ſeldom find People Ungrateful, as long we are in a condition to Oblige 'em.

CCCVII.

'Tis as commendable in a Man, to entertain good Opinion of himſelf, as 'tis ridiculous to ew it.

CCCVIII.

Moderation has been made a Vertue with a ſign to limit the Ambition of great Men, d to comfort the meaner ſort, on the ſmall- ſs of their Fortune and of their Merit.

CCCIX.

There are ſome People pre-deſtin'd to be ools, who not only commit Follies by Choice, t who are forc'd into 'em even by Fortune erſelf.

CCCX.

There happen ſometimes Accidents in Life, t of which 'tis neceſſary for a Man to be a tle Mad, to Extricate himſelf.

CCCXI.

If there are ſome People whoſe Blind ſid
have never been diſcover'd, 'tis becauſe n
Man of Senſe has taken the Pains to ſearch fo
'em.

CCCXII.

The reaſon why Lovers and their Miſtreſſe
are never tir'd with Converſing together, i
becauſe their Diſcourſe is always of them
ſelves.

CCCXIII.

How comes it about, that our Memory ſhou'
ſerve us to retain even the ſmalleſt Circumſtan
ces of the things that have happen'd to us, an
yet, that it ſhou'd notſerve us to remembe
how often we have told them all to the ſam
Perſon?

CCCXIV.

The extream Pleaſure that we take i
Talking of our ſelves, ought to make us afrai
that we give but little to thoſe that hear us.

CCCV.

That which hinders us commonly from le
ting our Friends ſee the bottom of our Heart
is not ſo much the Diffidence we have of them
as the Diffidence we have of our ſelves.

CCCXVI. 'Ti

CCCXVI.

'Tis not in the power of a Weak Man to be ſincere.

CCCXVII.

'Tis no great misfortune to Oblige ungrate-ful People, but 'tis an intolerable one to be Oblig'd to a Brutal Man.

CCCXVIII.

Means may be found to cure Madneſs, but here are none to reform a Perverſe Under-ſtanding.

CCCXIX.

We cannot long preſerve the Sentiments we ught to have of our Friends and Benefactors, we allow our ſelves the Liberty to talk often their Failings.

CCCXX.

To praiſe Princes for Vertues which they ve not, is a ſecure way of Abuſing 'em.

CCCXXI.

We are more inclin'd to Love thoſe that te us, than thoſe who Love us more than have a Mind they ſhou'd.

CCCXXII. There

CCCXXII.

There are none who are afraid to be Diſpis but thoſe that are Diſpiſeable.

CCCXXIII.

Our Wiſdom is no leſs at the Mercy of Fo tune than our Wealth.

CCCXXIV.

In Jealouſy there's more Self-Love than Lov

CCCXXV.

We often Comfort our ſelves thro Weakne for Misfortunes, under which Reaſon has n ſtrength enough to comfort us.

CCCXXVI.

A Mans Blind ſide Diſhonours him mo than real Diſhonour.

CCCXXVII.

We never confeſs our ſmall Faults, but make it believ'd that we have no great ones.

CCCXXVIII.

Envy is more Irreconcilable than Hatred.

CCCXXIX.

Men ſometimes fancy that they hate Fl te

ry, but they only hate the Manner of it.

CCCXXX.

We forgive as long as we Love.

CCCXXXI.

'Tis more difficult for a Man to be Faithful his Miſtreſs, when he receives Favours from r, than when he is Scurvily us'd by her.

CCCXXXII.

Women are not ſenſible of all their Coque- y.

CCCXXXIII.

Women are never compleatly Severe, but here they have an Averſion.

CCCXXXIV.

Women can more eaſily get the better of eir Paſſion, than of their Coquetry.

CCCXXXV.

In Love, Deceit goes almoſt always farther an Diſtruſt.

CCCXXXVI.

There is a certain ſort of Love, whoſe exceſs events Jealouſy.

CCCXXXVII. 'Tis

CCCXXXVII.

'Tis with certain good Qualities as 'tis with our Senſes. Thoſe that are entirely depriv'd of 'em, can neither diſcern nor comprehend 'em.

CCCXXXVIII.

When our Hatred is too violent, it ſinks us beneath thoſe we Hate.

CCCXXXIX.

We are not ſenſible of our Good or Ill Fortune, but in proportion to our Self-Love.

CCCXL.

Wit in moſt Women ſerves more to improve their Folly than their Reaſon.

CCCXLI.

The Fire of Youth is hardly a greater Obſtacle to Salvation, than the Coldneſs and Inſenſibility of Age.

CCCXLII.

The Character of a Mans Native Country is as Inherent to his Mind and Temper, as the Accent of it is to his Speech.

CCCXLIII.

He that wou'd be a Great Man, ought to know

ow how to puſh his Fortune to the ut-
oſt.

CCCXLIV.

Moſt Men, as well as Plants, have ſecret
rtues, which are diſcover'd by Chance.

CCCXLV.

There is no Regulating the Paſſions and
nds of Women, if the Conſtitution is not
lenting.

CCCXLVI

Accidents and Occaſions make us known to
ers, but much more to our ſelves.

CCCXLVII.

We rarely allow any People to have good
ſe, but thoſe of our own Opinion.

CCCXLVIII.

When we are in Love, we doubt often of
thing which we believe the moſt.

CCXLIX.

The greateſt Miracle that Love can work, is
ng Coquetry.

CCL.

he thing that makes us ſo Severe upon thoſe
put Tricks upon us, is becauſe they fancy
nſelves to have more Wit than we have.

CCCLI. Lovers

CCCLI.

Lovers find it difficult to break off, a they have done Loving.

CCCLII.

We are almoſt always Tir'd with thoſe Peo who we ought never to be Tir'd with.

CCCLIII.

A Man of Senſe may Love like a Madm but never like a Fool.

CCCIV.

There are ſome Faults which being ſet advantage, appear more bright than Vertu ſelf.

CCCLV.

We often loſe ſome Perſons whom we n more than we Lament; and others we lam but Miſs very little.

CCCLVI.

We commonly praiſe no body heartily, thoſe who Admire us.

CCCLVII.

Little Minds are too much diſorder'd little things; great Minds ſee all things, are diſorder'd by none.

CCCLVIII. Hu

CCCLVIII.

Humility is the true Proof of Chriſtian Ver-
es: Without it we retain all our Faults, and
ey are only Oover'd over with Pride, that
nceals 'em from Others, and often from our
lves.

CCCLIX.

Infidelity ought to extinguiſh Love, and we
ou'd never be Jealous when we have ground
be ſo: There are no Perſons, but thoſe
at avoid giving us Jealouſy, that are worthy
our being Jealous of 'em.

CCCLX.

The leaſt Infidelity to us, diſcredits the Per-
n that commits it in our Eſteem, more than
e greateſt Infidelity to any body elſe.

CCCLXI.

Jealouſy is always Born with Love, but
es not always Die with it.

CCCLXII.

Moſt Women lament not the Death of their
vers ſo much becauſe they Lov'd 'em, as be-
uſe they wou'd appear Worthy of being Be-
y'd.

CCCLXIII.

The Violences done to us by others, are of-

ten leſs Painful, than thoſe we do to our ſelves.

CCCLXIV.

We are Senſible enough that a Man ought not to Talk of his Wife; but are not Senſible enough that he ought ſtill leſs to Talk of himſelf.

CCCLXV.

There are ſome Good Qualities, which Degenerate into Defects when they are Natural, and others, which are never Perfect when they are Acquir'd: Thus, for Example, 'Tis Reaſon that muſt make us Frugal of our Wealth and of our Secrets; and Nature on the contrary, that muſt give us Good Humour and Courage.

CCCLXVI.

What Diffidence ſoever we have of the Sincerity of thoſe whom we Converſe with, we always Believe they ſpeak more Truth to us, than to any body elſe.

CCCLXVII.

There are few Honeſt Women but what are weary of their Profeſſion.

CCCLXVIII.

Moſt Honeſt Women are hidden Treaſures; only ſecure becauſe they are not ſought after.

CCCCXIX. The

CCCLXIX.

The Violences which we uſe to our ſelves to revent Loving, are often more Cruel than he Rigours ſhewn us by the Perſon we Love.

CCCLXX.

There are few Cowards who always know e extent of their Fears.

CCCLXXI.

'Tis almoſt always the Fault of the Man t's in Love, not to be Senſible when he aſes to be Lov'd.

CCCLXXII.

The generality of Young People, fancy emſelves to be Natural and Unaffected, en they are only Rough and Ill bred.

CCCLXXIII.

There are ſome Tears, which after they ve impos'd on Others, often impoſe on Our ves.

CCCLXXIV.

f a Man fancies he Loves his Miſtreſs for own ſake, he's mightily miſtaken.

CCCLXXV.

The People of Moderate Parts, commonly

Condemn every thing that is beyond the Reach.

CCCLXXVI.

Envy is deſtroy'd by true Friendſhip, and Coquetry by true Love.

CCCLXXVII.

The greateſt Fault in Penetration is not in falling ſhort, but its going beyond the Mark.

CCCLXXVIII.

We may give good Council, but cannot be ſtow good Conduct.

CCCLXXIX.

When our Merit declines, our Taſte declines too.

CCCLXXX.

Fortune diſcovers our Vertues and Vices as Light do's Objects.

CCCXXXI.

The Violence which we uſe to preſerve our Fidelity in Love, is little better than Infidelity.

CCCLXXXII.

Our Actions are like blank Rhimes, to which every body applies what Senſe he pleaſes.

CCCLXXXIII. T

CCCLXXXIII.

The Fondneſs we have of Talking of our ſelves, and of ſhewing our Failings on the ſide we wou'd have 'em ſhewn, makes up a great part of our Sincerity.

CCCLXXXIV.

Nothing ought to make us Wonder, but that we ſhou'd be ſtill able to Wonder at any thing.

CCCLXXXV.

Men are almoſt equally difficult to be contented, when they are much in Love, or when they are got out of it.

CCCLXXXVI.

No People are oftner in the wrong, than thoſe who cannot bear being ſo.

CCCLXXXVII.

A Blockhead has not Stuff enough in him to be good for any thing.

CCCLXXXVIII.

If Vanity do's not quite Overturn our Vertues, at leaſt it makes 'em all to Totter.

CCCLXXXIX.

The thing that makes other Peoples Vanity

inſupportable to us, is, that it ſhocks o
own.

CCCXC.

We forgo our Intereſt with more eaſe th
we do our Taſte.

CCCXCI.

Fortune never appears ſo Blind, as She d
to thoſe whom She never Favours.

CCCXCII.

We ought to treat Fortune as we do Healt
enjoy Her when Good, bear with Her wh
she's Ill, and never apply violent Remedie
unleſs in great Neceſſity.

CCCXCIII.

The Air of a Citizen is ſometimes loſt in
Camp; but never in a Court.

CCCXCIV.

One Man may be more Cunning than an
ther; but not more Cunning than every bod
elſe.

CCCXCV.

We are ſome times leſs Unhappy in bei
Deceiv'd by the Perſon we Love, than in b
ing Undeceiv'd.

CCCXCVI. W

CCCXCVI.

Women are a long time True to their firſt Love, except they happen to have a ſecond.

CCCXCVII.

We have not the Aſſurance to ſay in general, that we have no Failings, and that our Enemies have no good Qualities; but let us deſcend to particulars, and we are not far from Believing ſo.

CCCXCVIII.

Of all our Failings, Lazineſs is that which we are moſt eaſily induc'd to Confeſs; we perſwade our ſelves that it partakes of all the Peaceable Vertues, and that without entirely deſtroying the others, it only ſuſpends the Exerciſe of 'em.

CCCXCIX.

There is a *Elevation* which is independant of Fortune: 'Tis a certain Air which Diſtinguiſhes us and ſeems to Deſign us to great things; tis a Value which Inſenſibly we ſet upon our ſelves; 'tis by this Quality chiefly, that we extort Reſpect from others; and this is it which commonly raiſes us above 'em, more than either Birth, Honours, or Merit itſelf.

CCCC.

There is ſome Merit without *Elevation*, but no *Elevation* without ſome ſort of Merit.

CCCCI.

Elevation is to Merit, what Dreſs is to fine Women.

CCCCII.

The thing which is leaſt to be met with i Galantry, is Love.

CCCCIII.

Fortune ſome times makes uſe of our Fai ings to advance us; and there are ſom Troubleſome People, whoſe Merit wou'd be i Rewarded, if we were not deſirous at any rat to purchaſe their Abſence.

CCCCIV.

Nature ſeems to have Conceal'd in the in moſt receſſes of our Minds, ſome Talents, an ſome one Ability unknown to us: The Paſſion alone have the Power of bringing theſe t Light, and of furniſhing us ſome times wit more certain and more compleat Deſign than any that Art is able to do.

CCCCV.

We arrive altogether Raw at the ſever Stages of Life, and often find at our arrival 'em, that Time itſelf has not been Able t Teach us Experience.

CCCCVI.

Coquets take a Pride in being Jealous the

heir Lovers, to conceal the Envy they bear o other Women.

CCCCVII.

Thoſe that are over reach'd by our Artifices o not appear nigh ſo Ridiculous to us, as we ppear to our ſelves, when we are over-reach'd y the Artifices of others.

CCCCVIII.

The moſt ſcandalous Blind ſide of Women dvanc'd in years, that have been once Beauti- ul, is to forget that they are ſo no longer.

CCCCIX.

We ſhou'd often be Aſham'd of our brighteſt ctions, if the World cou'd ſee upon what Motives they were perform'd.

CCCCX.

The greateſt Effort of Friendſhip, is not he Diſcovering our Failings to a Friend, but he Shewing him his own.

CCCCXI.

There are but few Defects which are not nore Pardonable than the Means that are us'd o conceal 'em.

CCCCXII.

What Shame ſoever we may have Deſerv'd, 'tis

'tis almoſt always in our Power to Recover o Reputation.

CCCCXIII.

The Man can never Pleaſe long that has b one ſort of Wit.

CCCCXIV.

Madmen and Fools ſee only by their Hu mour.

CCCCXV.

Wit ſometimes gives us a Priviledge to pla the Fool boldly.

CCCCXVI.

The Vivacity which encreaſes with Old Ag is not far remov'd from Madneſs.

CCCCXVII.

In Love, the Party that is firſt cur'd, is a ways the beſt cur'd.

CCCCXVIII.

Young Women that wou'd not appear Co quets, and Old Men that wou'd not be Rid culous, ought never to talk of Love, as a thin that concern'd 'em.

CCCCXIX.

We may appear great in an Employme be

below our Merit, but we often appear Little in an Employment too great for us.

CCCCXX.

In our Afflictions we often take Want of Spirit for Conſtancy of Mind, and we bear 'em without ſo much as daring to look 'em in the Face, as poor Paſſive Cowards are kill'd, becauſe they are afraid to Defend themſelves.

CCCCXXI.

Confidence furniſhes more to Converſation than Wit.

CCCCXXII.

All the Paſſions cauſe us to commit Faults, but Love to commit the moſt Ridiculous ones.

CCCCXXIII.

Few People know how to be Old.

CCCCXXIV.

We value our ſelves on the Defects which are moſt Oppoſite to our own; When we are Irreſolute we boaſt of being Obſtinate.

CCCCXXV.

Penetration has an Appearance of Divining, which Flatters our Vanity more than all the other Qualities of our Mind.

CCCCXXVI. The

CCCCXXVI.

The Charms of a New Acquaintance and the Influence of an Old one, as oppoſite as they are to one another, do equally hinder us from finding out the Failings of our Friends.

CCCCXXVII.

The generality of Friends put us out of conceit with Friendſhip, and the generality of Devout Perſons put us of conceit with Devotion.

CCCCXXVIII.

We eaſily forgive in our Freinds, the Faults that have no Relation to us.

CCCCXXIX.

Women in Love more eaſily forgive great Indiſcretions, than ſmall Infidelities.

CCCCXXX.

In Old Love, as in Old Age, we live to Pain when we live no longer to Pleaſure.

CCCCXXXI.

Nothing hinders a Man ſo much from being Unaffected, as the Fondneſs of Appearing ſo.

CCCCXXXII.

To commend brave Actions with warmth

s in ſome meaſure to give our ſelves a ſhare in he Merit of 'em.

CCCCXXXIII.

The trueſt ſign of a Noble Soul, isto be lac'd by Nature above Envy.

CCCCXXXIV.

When our Friends have Betray'd us, a bare ndifference is only due to their Profeſſions of Friendſhip; but a ſenſible concern is always ue to their Misfortunes.

CCCCXXXV.

Fortune and Humour govern the World.

CCCCXXXVI.

'Tis eaſier to know Mankind in general, han any one Man in particular.

CCCCXXXVII.

We ought not to Judge of the Merit of a Man by his great Qualities, but by the Uſe he nows how to make of 'em.

CCCCXXXVIII.

There is a certain Gratitude ſo Senſible, that not only diſcharges us of the Obligations we ve receiv'd, but even makes our Friends ndebted to us, while we do but pay what we w'd 'em.

CCCCXXXIX. There

CCCCXXXIX.

There wou'd be but Few things which we ſhou'd deſire paſſionately, if we knew perfectly the Nature of the things we Deſir'd.

CCCCXL.

The Reaſon why moſt Women are ſo little Touch'd with Friendſhip, is, becauſe Friendſhip is but Inſipid to thoſe that have been Senſible of Love.

CCCCXLI.

In Friendſhip, as in Love, we are often more Happy by the things we do not know, than by thoſe we know.

CCCCXLII.

We endeavour to make our ſelves Valu'd on the Failings, which we have no Mind to amend.

CCCCXLIII.

The moſt violent Paſſions often give us ſome Reſpite, but Vanity never lets us be at quiet.

CCCCXLIV.

Old Fools, are more Fools than Young ones.

CCCCXLV. Vice

CCCCXLV.

Vice is not ſo oppoſite to Vertue as Weakneſs.

CCCCXLI.

The thing that renders the Pains of Shame and Jealouſy ſo ſharp, is, becauſe Vanity can be of no uſe to us in ſupporting 'em.

CCCCXLVII.

Decency is the leaſt of all Laws, yet the moſt Obſerv'd.

CCCCXLVIII.

A Man of a good Underſtanding finds it leſs troubleſome, to ſubmit to a Humourſome Man, than to govern him.

CCCCXLIX.

When Fortune ſurprizes us with the Gift of ſome great Poſt, which we were neither Advanc'd to by Degrees, nor Prepar'd for by our Hopes, 'tis almoſt impoſſible to behave our ſelves well in it, and to appear Worthy of it.

CCCCL.

Our Pride is often Increas'd by the Renchments we make from our other Failings.

CCCCLI.

There are no Fools ſo Troubleſome as thoſe that have Wit.

CCCCLII.

There is no Man who believes himſelf i
every reſpect Inferior to the Man of th
World, whom he Eſteems the moſt.

CCCCLIII.

In great Affairs we ought not with ſo muc
Application to ſeek Occaſions, as to make ou
Advantage of thoſe that offer themſelves.

CCCCLIV.

There are few Occaſions in which we ſhou'
make a bad Bargain, to renounce all the Goo
that's ſaid of us, on condition to have no
ſaid of us.

CCCCLV.

As much diſpos'd as the World is to be Ce
ſorious, oftener it ſhews Favour to Fal
Merit, than it do's Injuſtice to True.

CCCCLVI.

A Man may be a Fool with Wit, but nev
with Judgment.

CCCCLVII.

We ſhou'd Gain more by letting the Wo
ſee us juſt ſuch as we are, than by ſtriving
appear what we are not.

CCCCLVIII. O

CCCCLVIII.

Our Enemies come nearer the Truth in the udgments they make of us, than we do in hoſe we make of Our Selves.

CCCCLIX.

There are many Remedies which cure Love, ut none are Infallible.

CCCCLX.

We are far from knowing all the Influence ur Paſſions have over Our Actions.

CCCCLXI.

Old Age is a Tyrant that forbids on Pain of eath all the Pleaſures of Youth.

CCCCLXII.

The ſame Pride which makes us condemn e Faults which we fancy Our Selves to be ee from, inclines us to diſpiſe the Good ualities which we have not.

CCCCLXIII.

There is often more Pride than Good Na- re in Our Concern for the Misfortunes of ur Enemies; 'tis to make them ſenſible we e above 'em, that we ſhew 'em any marks of ompaſſion.

CCCCLXIV.

There is an Exceſs of Happineſs and Miſery that is beyond our Senſibility.

CCCCLV.

Innocence is far from finding ſo much Protection, as Guilt.

CCCCLXVI.

Of all the Violent Paſſions, that which is the leaſt unbecoming of Women, is Love.

CCCCLXVII.

Vanity makes us do more things againſt our Inclination than Reaſon.

CCCCLXVIII.

There are ſome great Talents, that are form'd by bad Qualities.

CCCCLXIX.

We never Paſſionately deſire the Things which we only deſire from the Dictates of Reaſon.

CCCCLXX.

All our Qualities are Uncertain and Doubtful, whether Good or Bad, and lye almoſt all of 'em at the Mercy of Opportunity.

CCCCLXXI. Wo

CCCCLXXI.

Women in their firſt Inclinations Love the Lover, but in all the reſt they Love the Paſſion.

CCCCLXXII.

Pride has its Whimſies as well as the other Paſſions; we are aſham'd to own Our Selves Jealous, yet value Our Selves upon having been ſo, and upon being capable of being ſo.

CCCCLXXIII.

As Rare a thing as True Love is, 'tis ſtill leſs Rare than True Friendſhip.

CCCCLXXIV.

There are few Women whoſe Merit laſts longer than their Beauty.

CCCCLXXV.

The greateſt part of our Conſidences is made up of a Fondneſs of being Pity'd, or of being Admir'd.

CCCCLXXVI.

Our Envy always laſts longer than the Happineſs of thoſe we Envy.

CCCCLXXVII.

The ſame Conſtancy of Mind that ſerves to

refiſt Love, ſerves alſo to make it more Violen and Laſting; while weak People who are al ways hurried with Paſſions are almoſt neve truely poſſeſs'd with any.

CCCCLXXVIII.

The Imagination cannot invent ſo many ſe veral Contrarieties, as there are naturally i the Heart of every Man.

CCCCLXXIX.

No Perſons but thoſe who have Conſtancy can have true ſweetneſs of Temper; thoſe wh appear to have it, have nothing but a Weak neſs that is eaſily turn'd into Sowrneſs.

CCCCLXXX.

Cowardice is a Fault, for which 'tis Danger ous to Reprehend the Perſons whom we won'd have amend it.

CCCCLXXXI.

Nothing is more Rare than True Good Na ture; thoſe even who fancy they have it, hav commonly nothing but either Eaſineſs, or Com plaiſance.

CCCCLXXXII.

The Mind, betwixt Lazineſs and Conſtancy is fixt to what is either Eaſy or Agreeable to it This Habit always ſets the bounds to our En quiries, and no body ever gave himſelf th trouble

rouble to extend and carry his Mind as far s it cou'd go.

CCCCLXXXIII.

We ſpeak Ill of others more from Vanity han Malice.

CCCCLXXXIV.

While the Heart continues ſtill mov'd by he Remains of a Paſſion, 'tis more Inclinable o receive a new one, than when 'tis entirely Cur'd.

CCCCLXXXV.

Thoſe that have had Great Paſſions, find hemſelves perpetually Happy, and Unhappy n being Cur'd of 'em.

CCCCLXXXVI.

There are ſtill more People free from Intereſt han from Envy.

CCCCLXXXVII.

We have more Lazineſs in our Minds, than n our Bodies.

CCCCLXXXVIII.

The Quiet, or the Diſturbance of our Hu- nour, depends not ſo much on the Important Things that happen to us in Life, as on an Eaſy, or Diſagreeable diſpoſition of the Little Things that happen every Day.

CCCCXXXIX.

As bad as Men are, they dare not appear to be the Enemies of Vertue, and when they reſolve to Perſecute it, they pretend to believe it Falſe, or lay ſome Crime to its Charge.

CCCCXCX.

We often paſs from Love to Ambition, but rarely return from Ambition to Love.

CCCCXCXI.

Extream Covetouſneſs is almoſt always miſtaken; there is no Paſſion which ſo often miſſes it's Aim, or on which the Preſent has ſo much Influence to the prejudice of the Future.

CCCCXCXII.

Covetouſneſs often produces contrary Effects, there are a World of People who Sacrifice their whole Eſtates to doubtful and diſtant Hopes; Others diſpiſe great Advantages that are Future for a little Profit that is preſent.

CCCCXCXIII.

Men ſeem to think they have not Defects enough, they increaſe the number of 'em by certain ſingular Qualities that they Affect to ſet themſelves off with; and theſe they cultivate with ſo much care, that

t length they become Natural Defects, which hey no longer have the Power to amend.

CCCCXCXIV.

The thing which makes it Plain, that Men re more Senſible of their Failings than we magine, is this, that they are never in the rong when we hear 'em talk of their Con- uct: The ſame Self-Love which commonly linds 'em, enlightens 'em then, and gives 'em o juſt views of things, as makes 'em Suppreſs r Diſguiſe the ſmalleſt matters that are liable o be Condemn'd.

CCCCXCXV.

Young People who are juſt coming into the World ought to be either Baſhful, or Giddy; olemn and pretending Air turns commonly nto Impertinence.

CCCCXCXVI.

Quarrels wou'd not laſt long, if the wrong were only on one ſide.

CCCCXCXVII.

It ſignifies nothing to be Young without be- ing Beautiful, nor to be Beautiful without being Young.

CCCCXCXVIII.

There are ſome Perſons ſo Light and Tri- fling, that they are as far from having real Faults, as real Good Qualities.

CCCCXCXIX.

A Womens firſt Intrigue is commonly never reckon'd till ſhe has had a ſecond.

CCCCC.

There are ſome Men ſo full of themſelves, that when they are in Love, they entertain themſelves with their own Paſſion, inſtead of the Perſon they make Love to.

CCCCCI.

Love, as Agreeable as 'tis, pleaſes more by the ways it takes to ſhew itſelf, than by any thing in its ſelf.

CCCCCII.

An indifferent ſhare of Wit with Judgment is leſs Tireſome at long run, than a great deal of Wit with Impertinence.

CCCCCIII.

Jealouſy is the greateſt of all Evils, yet is the leaſt pity'd by the Perſons that occaſion it.

CCCCCIV.

After having ſpoken of the Falſity of ſo many ſeeming Vertues, 'tis but reaſonable to ſay ſomething of the Falſity that there is in the Contempt of Death. I mean that Contempt of Death which the Heathens boaſted to Derive

ve from their own Natural Strength, with-
ut the Hope of a better Life. There is a
reat deal of difference between ſuffering
eath with Conſtancy, and contemning it.
he firſt is common enough, but the other
m apt to believe is never Sincere. All that's
oſſible to be ſaid to perſwade us that Death
no Evil has been written, and ſome of the
eakeſt Men, as well as the Heroes have
ven a thouſand Eminent Examples in con-
rmation of this Opinion. Yet after all, I
oubt whether any Perſon of Good Senſe ever
elievd it: And the Pains they are at to per-
vade others and themſelves, diſcover clearly
ough that 'tis no Eaſy Task to do it. A
an may have many Reaſons to be Diſguſted
ith Life, but can have no Reaſon to deſpiſe
eath: Thoſe even who chuſe a Voluntary
eath, Eſteem is not ſo ſlight a matter, and are
much ſtartl'd at it, and decline it as much as
hers, when it comes upon 'em in any other
anner, than that they have choſen themſelves.
he Inequality that is Remarkable in the
ourage of a World of Brave Men, proceeds
om this, that Death diſcovers itſelf in dif-
rent Shapes to 'em, and appears more pre-
nt to their Imagination, at one time than
other: So it happens, that after having diſ-
s'd what they did not know, they are afraid
laſt of what they do know. If we wou'd
t believe it the greateſt of all Evils, we
uſt never look it in the Face with all its Cir-
mſtances. The Wiſeſt and the Braveſt Men,
thoſe that take the Handſomeſt pretences
avoid the Conſideration of it, for all who
ow what it is to ſee it, as it really is,
d it a Horrible Thing. The neceſſity
Dying made up all the Conſtancy of the
Phi-

Philoſophers: They thought they had beſt go with a good Grace, ſince there was no help for their going; and not being able to Eternize their Lives, they omitted nothing to Eternize their Reputations, and to ſave from Shipwreck all that cou'd be ſecur'd. Let us then to put the beſt Face on the matter, be contented with not diſcovering to our ſelves all that we think of it, and let us hope for more from our Conſtitution, than from thoſe weak reaſonings which make us fancy we are able to approach Death with indifference. The Glory of Dying reſolutely, the Hope of being lamented when gone, the Deſire of leaving a fair Reputation behind us, the Aſſurance of being freed from the Miſeries of Life, and of depending no longer on the Caprices of Fortune, are Remedies not to be rejected. But theſe are not to be ſuppos'd Infallible. They ſerve to embolden us, as in War, a poor Hedge do's often to embolden the Soldiers that are to make their Approaches to a place from whence the Enemy is inceſſantly Firing. While they are at a diſtance, they imagine it may be a good ſhelter, but when near they find it but a ſlight Defence. 'Tis Flattering our ſelves to fancy that Death when near, will appear the ſame thing that we judge it, when at a diſtance; and that our Sentiments, which are but Weakneſs itſelf, ſhou'd be of ſo harden'd a temper as to endure without ſuffering from the Blow, the ſevereſt of all Proofs. Beſides, 'tis to be but little Acquainted with the Effects of Self-Love to think That is like to help us to conſider that thing as a trifle, which muſt neceſſarily be its Deſtruction; and Reaſon, in which we expect to find ſo much Relief has not the Power in this Caſe, to make us believe what we wiſh to

ſin

ind true. 'Tis Reaſon, on the contrary, that ftenest betrays us, and which inſtead of inpiring us with a Contempt of Death, ſerves o diſcover to us its Terror and Hideouſneſs. All that Reaſon is able to do for us, is to adviſe us to avert our Eyes, and to fix 'em on ome other Objects. *Cato* and *Brutus* choſe lluſtrious Deaths. A Lackey, ſome time ago, ad ſo little concern as to Dance upon the Scafold, where he was to be broke on the Wheel. Thus tho the Motives be different, they proluce often the ſame Effects. So true it is, that what Diſproportion there may be between Great Men and the Vulgar, we have ſeen a houſand times both the one and the other neet Death with the ſame Countenance: but it as been always with this difference, that in he Contempt of Death, which the Great Men how, 'tis the Love of Glory that removes it rom their Sight; and in the Vulgar, 'tis nohing but an effect of their want of Underanding that prevents their knowing the Greatneſs of the Evil, and leaves 'em at Liberty to hink of ſomething elſe.

28 SL6D

FINIS.

OF

SELF-LOVE

SElf-Love, is the Love of ones Self, and o every thing for the ſake of ones Self; I makes Men Idolizers of themſelves, and wou'd make 'em Tyrants to others, if Fortune fur niſh'd 'em with the means of doing it; I never takes any reſt but within its ſelf, o dwells longer on any other Objects, than Bee do upon Flowers, to Extract what may be to its Advantage. Nothing is ſo Impetuous as it Deſires, nothing ſo Secret as its Deſigns nothing ſo Artful as its Conduct. In Agi lity, it ſurpaſſes all Repreſentation, in Trans forming itſelf, it exceeds all the Meta morphoſes, and in Refining, goes beyond all the Art of Chymiſtry: There's no fathoming the Depth, or piercing thro the Darkneſs of it Abyſs. Here 'tis conceal'd from the moſt pe netrating Eyes, and makes a thouſand Inſen ſible turnings and windings: Here 'tis often Inviſible to itſelf, and Conceives and Breeds up a vaſt number of Inclinations and Averſions unknown to itſelf; ſome of which are ſo mon ſtrous, that when they are brought forth, it do's not know 'em, or cannot be prevail'd on to own 'em: From this Obſcurity, with which 'tis overcaſt, ariſe the Ridiculous Conceits

that

hat it has of itſelf; hence proceed the Errors, norance, the Groſs and Silly miſtakes it en-rtains of itſelf; hence it is, that it fancies hoſe Paſſions Dead in itſelf, which are only id to Sleep, that it imagines it has laid aſide he Deſire of Purſuing, when it do's but reſt o take Breath, and thinks it has loſt the Ap-etites, which it has only ſatisfy'd for the pre-nt; And yet this Obſcurity, thick as it is, o hide it from itſelf, hinders it not from ſee-ng perfectly the things which are without it-lf, in which 'tis like our Eyes, which per-eive all things, and are only Blind with re-pect to themſelves. Indeed in its greateſt oncerns and moſt important Affairs, where he Violence of its Deſires Summons all its At-ention, it Sees, and Feels, and Hears, and magines, and Suſpects, and Penetrates, and oreſees every thing ſo well, that a Man ou'd be Tempted to believe that every one f its Paſſions was guided by a ſort of Magick eculiar to it. Nothing is ſo cloſe and ſtrong s its Engagements, which, in vain, it attempts o break at the Sight of great and threatning iſaſters. Yet ſometimes it effects that in a ttle time, and with little pains, which it ou'd not effect in the courſe of many years ith all its Endeavours; from whence it may robably enough be concluded, that its Deſires re kindl'd by itſelf, rather than by the eauty, or Merit of its Objects; that its Own alate gives 'em the Value that inhances 'em, nd the Gloſe that ſets 'em off; that itſelf is he Thing that it purſues, and its own Humour hat it follows, when it follows the Objects hat ſute its Humour. 'Tis made up of Con-rarieties; 'Tis Imperious and Submiſſive, ncere and Hypocritical, Compaſſionate and

Cruel

Cruel, Timerous and Audacious: It put on different Inclinations according to th different Tempers that Diſpoſe and Devot it ſometimes to Glory, ſomtimes to Riche and ſometimes to Pleaſure. All which to it changes, as our Age, Fortune or Experienc change; but as to itſelf, 'tis indifferent whethe it has many, or but one, becauſe it divide itſelf into many, and collects itſelf int one, as its Pleaſure or Neceſſity requires. 'Ti Inconſtant, not only from the Changes pro duc'd by Foreign Cauſes, but from a thouſan others, that Spring from itſelf; 'Tis Incon ſtant from Inconſtancy, Levity, Love, Weari neſs and Diſguſt; 'Tis whimſical, and ma be obſerv'd ſometimes to labour with the ut moſt Vehemence, and with incredible Pain to obtain thoſe things that are not only of n Advantage, but are Hurtful, which yet pur ſue it will, meerly becauſe it will; 'Tis Fan taſtical, and often ſets all its Application a work about the moſt frivolous Employments takes delight in the moſt inſipid things, an preſerves all its haughtineſs in the moſt con temptable Circumſtances: It enters into a States and Conditions of Life: It lives in e very place, it liv s upon every thing, nay, i lives upon nothing: It makes itſelf eaſy, eithe with the Enjoyment of things, or with th want of them: It takes part with the Peopl that make War upon it, engages in their deſigns and what is wonderful joins with 'em in hatin itſelf, conſpires its own Deſtruction, an works its own ruine: In ſhort, its whole Car is to exiſt and provided it do's but exiſt, is con tent to be its own Enemy. We ought not there fore to be ſurpriz'd to ſee it aſſociating itſel with the moſt Rigid Auſterity, and entring bold

y in league with its Adverſary to deſtroy itſelf, ecauſe at the ſame time that it loſes in one lace, it gains in another; When we think it enounces its Pleaſure, it only ſuſpends, or hanges it, and when 'tis ſo Conquer'd that e fancy it entirely routed, we find it riumphing in its own Defeat. Behold the true ature of Self-Love, the whole Life of which, but one great and long Agitation: The Sea a very ſenſible Image of it; the Waves of hich in their Flux and Reflux, faithfully xpreſs the Turbulent Succeſſion of its houghts, and the Eternal Commotions of its ind.

MAXIMS.

I.

MANY People are deſirous to be Devout; but no body is deſirous to be umble.

II.

The Labour of the Body free's us from the ins of the Mind, and this is it which makes Poor Happy.

III. Real

III.

Real Mortifications are thoſe which are not known; Vanity makes the others Eaſy

IV.

Humility is the Altar, on which God would have us Offer our Sacrifices.

V.

There are but few Things wanting to make the Wiſe Man Happy; nothing can make a Fool Content; which is the Reaſon why almoſt all Men are Miſerable.

VI.

We Torment ourſelves leſs to become Happy, than to make it believ'd we are ſo.

VII.

'Tis eaſier Extinguiſhing the firſt Inclination we have, than Gratifying all thoſe that come after it.

VIII.

Wiſdom is to the Soul, what Health is to the Body.

IX.

Since the Great Men of the World, can neither give Health of Body, nor Repoſe of Mind, we conſtantly pay too Dear for all the Good they are able to do us.

X. Be

X.

Before we desire a Thing Passionately, it ought to be consider'd what is the Happiness of the Person that possesses it.

XI.

A True Friend is the greatest of all Possessions, yet is that which we least of all are careful to Acquire.

XII.

Lovers see not the Failings of their Mistresses, till their Enchantment is at an end.

XIII.

Prudence and Love are not made for one another, for just as Love increases, Prudence decreases.

XIV.

'Tis sometimes agreeable for a Husband to have his Wife Jealous of him; he's sure to hear the Thing talk'd of that he Loves.

XV.

How is the Poor Woman to be pity'd, that is at once strongly possest with Love and Vertue!

XVI.

The Wiſe Man finds his Advantage in not Engaging, more than in Conquering.

XVII.

'Tis more neceſſary to Study Men, than Books.

XVIII.

Happineſs or Unhappineſs commonly go to them, who have moſt of the One or the Other.

XIX.

An Honeſt Woman is a Hidden Treaſure, which he that finds, is in the right not to boaſt of.

XX.

When we Love too Paſſionately, we do not eaſily diſcover when we ceaſe to be belov'd.

XXI.

We never find Fault with with Our Selves, but with a deſign to be commended.

XXII.

We are almoſt always Uneaſy with thoſe that are Uneaſy with us.

XXIII. A

XXIII.

A Man is never ſo hard put to it to ſpeak well, as when he is aſham'd to be ſilent.

XXIV.

Our Faults are always pardonable, when we have ſo much power over Our Selves as to confeſs 'em.

XXV.

There's nothing more Natural, nor more Deceitful, than to believe we are belov'd.

XXVI.

We take more pleaſure to ſee the Perſons we have done good to, than thoſe that have done good to us.

XXVII.

'Tis harder to diſſemble the Sentiments we have, than to feign Sentiments which we have not.

XXVIII.

Friendſhips renew'd require more Care to Cultivate 'em, than thoſe that have never been broken.

XXIX.

The Man that is pleas'd with no body, is more Unhappy than the Man with whom no body is pleas'd.

F I N I S.

William Coe
His Book in The
yeare of our
Lord 1762

A

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